

# ZION'S HARVEST



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## PUBLISHERS' ANNOUNCEMENT.

A SPECIAL PREMIUM.—We have already offered our preachers inducements to get new subscribers, superior to almost every other journal. We will allow them their usual rates, in *any book* published by the Book Concern, or Lee & Shepard, at one half their retail prices.

For two new subscribers, one copy of the "Life of Father Taylor," price \$1.50, just published—written by the editor of this paper.

This list comprises hymn-books, the works of Presse, Hurst, Whedon, Butler's rare work on India, Thomson and Kingsley's Travels, Prof. Townsend's works, Oliver Optic's, Sumner's, Phillips's, etc. In addition to this rare opportunity, we will give the new American edition of Tyerman's Wesley, published by Harper's, for six new subscribers and fifteen dollars. This is the famous life so much talked about lately, of which several hundred copies of the English edition have been already sold in this country. It is written by Rev. Luke Tyerman, is full of fresh matter never before published, gives a picture of the persecutions of Wesley from the papers and pamphlets of the time, and tells much before unknown about his private life. It is exceedingly entertaining. It contains several photographs of him at different periods of his life. Rev. Dr. Stevens has added notes, correcting the writer's mistakes about Wesley's relation to the Methodist Episcopal Church. The English edition is three volumes octavo, price twelve dollars. The American edition is three volumes octavo, costing seven dollars and fifty cents. We will give it for six new subscribers and fifteen dollars, or twelve renewals and thirty dollars. THIS IS THE BEST PREMIUM OF THE SEASON. Go to work for it immediately, all who want the Life of Wesley.

THE HARVEST HOUR.—We are at this moment probably near the height of the harvest season of souls. The winter frivolities to which the Church too much gives heed, are past; fairs and festivals, with their questionable additions, are gone. The little money they give is spent, though the large demoralization they effect is yet unspent. The Lyceum, another drawback on the Church's prosperity, is about "run out." There is a little corner in which can be put a little work directly for God and souls. It is too little to deserve much reward, as the minister pungently tells the sinner how mean he is if he uses all his life for the world, and only gives his dying moments to God.

Much more is the Church mean and stingy that appropriates ten months of the year to idleness or vanity, or means to pay debts, and support its minister, and only pretends to give a month or two to saving souls. Yet some churches hardly do that. But God who is rich in mercy, for His great love wherewith He hath loved us, is still willing to favor Zion under such miserly unfiliality, and especially willing to favor that Zion which has kept pressing at the mercy-seat. This is His favorite season. Long evenings, brisk atmospheres, leisure hours in both town and country, are the favoring circumstances. The Holy Spirit descends on souls now as the ethereal influence will soon.—

— veil'd in a shower  
Of shadowing roses, on our plains descend."

Will the Church avail itself of this promise? If the husbandman sits idly by while the April showers and May sun break up and warm up the soil, the whole community call him "a loafer." How much more is that minister and Church thus justly branded who let this season of grace pass unimproved.

Be up and doing. Plough, sow, harvest all at once. Have extra meetings. Hold on to them! Get extra help! Don't be afraid of anybody who can bring souls to Christ, brother or sister, black or white, young or

old. Call upon them. Does the busy farmer query as to his help? He puts all that come into the field, and pays for the work done. So press all you can into your help. Get the praying bands, blessed institution, to help you. Hold on when you start. Don't be scared off, or driven off, or tired off. The last is the chief test. Be not weary in well-doing, for in due season ye shall reap if ye faint not. Many fruits are being gathered. Great revivals are setting the land afire. Be equally faithful, and a like reward is yours.

ANOTHER NEW DEPARTURE IN THE WRONG DIRECTION.—*The Independent* is apt to be editorially inclined to get up new departures in theology, startling "the villager with strange alarms." Mr. Tilton pronounced a soliloquy, in which he married, in his gracefulest style, orthodox and heterodox together, evangelical and infidel, putting the white wedding bow and blossom on their even then doubled up and fighting hands, with a choiceness of "rhetorique sweete," and excellency of manner, that James Freeman Clarke never approached, or Dr. Bellows, in their like episcopal marrying of Messrs. Frothingham and Hepworth, Budd and Jesus. But the parties did not regard the bow of ribbon, or the bow of the parson. They were not joined together, and they didn't mean to be; and the urbane priest had to apply Milton's law of divorce to them, or ere they had left his office. Perhaps he there got his first ideas of free-loveism, and fancied if the Church and the world would break his bonds so quickly, married men and women had a like privilege to break God's bonds. And now Mr. Gladden, succeeding to the chair, attempts a marriage of Universalism and Orthodoxy. He is a little hard on his brilliant predecessor, in that he scornfully rejects a union with those "persons to whom the Bible is only a book, and Christ only a man." Mr. Tilton, of a broader church, would not refuse religious co-operation with one who did not believe the Bible to be any book at all, or that Christ ever lived as a man.

But Mr. Gladden, though he thinks it is "quite useless to try to work with them," still is willing and ready to give his right hand of fellowship to those who reject the eternal death of the willful and sinful rejectors of Christ. He is led to this by the refusal of a council in western Massachusetts to approve of a candidate who accepted restoration. Now it is hardly necessary to say that Jesus Christ teaches the doctrine of endless hell. No scholar denies it. It is also unnecessary to say that Christianity is a system of doctrine based on the words and work of Christ. If this be so, then no man can be a truly Christian preacher who rejects one of Christ's direct and oft-repeated teachings. *The Independent* hits off its Baptist critic by saying it doesn't believe in close communion, and its high Calvinistic critics by saying it doesn't believe in that horror, and yet is willing to fraternize with those who do. But neither of these persons presumes to say that his peculiar views are the express repeated utterances of Christ, without modification or correlation, as the eternal punishment of the sinner is. There is a great difference between the two. No matter if many do command the editor, more commanded his predecessor. But God, Christ, and the Church will not command it. If old Universalism was condemnable, as he asserts, and the modern is an improvement on that, in granting some punishment after death (though not all nor the biggest of them, such as Dr. Miner, say this), still, it should not go out of the ark to meet the returning wanderer. Stretch forth the hand, and take him into the ark. That is the only right way. Be firm for Christ's words, and you will win all tender and seeking souls to His arms. All other liberty is not liberty in Christ Jesus. As we expect his predecessor to become the editor of *The Observer* yet, as he was once its contributor, we trust the present editor

of *The Independent* will not prevent that consummation by too great liberty, which is looseness.

Three of the most wealthy and liberal members of evangelical churches have died lately: Wm. Kelley, of the Baptist, Payson Williston, of the Congregationalist, and Isaac Rich, of the Methodist. Mr. Kelley occupied a magnificent place on the Hudson, adjoining Rev. Freeborn Garretson's. He has largely helped Rochester University, and other Baptist institutions. He was a poor boy, who grew suddenly rich, but never grew proud or parsimonious. What a spot Ellisie, his place, would be for a Baptist college—a thousand acres of magnificence. Mr. Williston gave away untold thousands. A minister's son, a school teacher, a manufacturer, an abolitionist, and a temperance man of the old school, he abounded in liberality; he—

"Did good by stealth, and blushed to find it fame."

The poor western colleges of his order, and the American Missionary Association were his chief beneficiaries. He never lived in costly array. A simple house, unnoticed among its betters, satisfied him. He was generous to the Methodists of Northampton when a gift meant a great deal more than money. It meant recognition of their work and worth.

These three mighty business men in Zion all taught that wealth was worthless, save as used for Christ. May their thousands of fellows copy and surpass them.

The best sprinkling the Immersionists ever got with their own dictionary, is this shower-bath from *The Western Recorder*:—

"The *Christian Observer* thus defines *baptizo*: 'It means, to assault; to let fall; to weigh down; to pierce; to hurl down; to surround; to press down; to rise above; to dip; to submerge; to thrust; to blow; to strike; to proceed; to sink; to immerse; to imbathe; to plunge; to come on; to overturn; to bail up; to flood; towhelm; to pour; to souse; to bring down; to depress; to steep; to drench; to lower down; to immerse, and to duck.'

"In the light of the above definition, we would like to ask the editor or writer of the above in what way he was baptized. Was he assaulted, let fall, weighed down, *risen above* (spare the English), dipped (we poor Baptists come in here), submerged, thrust, blown, struck, proceeded, (I) sunk, immersed, imbibed, plunged, *lowered down* (not our fault), immersed, come on (don't feel offended), overturned, bailed up, flooded, whelmed, poured, soused, brought down, depressed, steeped, drenched, or ducked? And we wish further to inquire whether all of the above modes are equally good? and if so, how he found it out? We suggest that the writer of the above ought to be baptized in several of the ways above specified, because of having written such marvelous, not to say ridiculous, definition of a sacred word. He ought to be 'assaulted' by conscience, 'let fall' from the list of accurate definers, 'weighed down' with a sense of regret, 'pierced' with the sting of remorse, 'hurled down' from the lofty position of critic, and so on to the end of the chapter."

The Archbishop of York thinks the objection that miracles are in conflict with natural laws, is answered by the prayers for the Prince of Wales:—

"What," he asked, "was there to exclude from the operation of the laws of nature the subject to which their prayers were directed last week, or why should it be presumed that prayer could not influence human events because the world is governed by laws? They had seen during the past week that, in the land where Bacon's philosophy had taken the deepest root, the latest result of science, the electric telegraph, had been employed to bring the nation to its knees to beseech the Almighty Disposer of events, that He would, if he saw fit, interfere with physical laws to save the life of the Prince; and in this, he maintained, there was nothing out of harmony with true science or reason."

## Original and Selected Papers.

## ALCOHOL.

Down in the realms of endless woe  
They held a council, long ago;  
And round their chief the dark fiends came,  
Crown'd with a diadem of flame.  
"Peers," said Satan, "Powers of hell,  
Gather ye near, that ye may tell  
In what the subtlest curses dwell;  
Where shall we search, where shall we find  
A thing with all the ills combined,  
To crush and wither humankind,—  
A drug, an essence that unites  
All crimes and curses, pains and blights,  
On which may turn the human fate,—  
Tell me, Infernal Powers of Hate."  
Then went a horrid murmur round,  
As when an earthquake shakes the ground,  
Or gaunt and famished beasts, when they  
Leap headlong on their helpless prey.  
Said one, "Here's Famine's essence sore,  
'Twill gnaw man's vitals to the core."  
Another hissed, "This phial contains  
An oil to burn up human brains,  
And make man lower than the least  
And vilest of earth's vilest beast."  
"And this," another howled with glee,  
"Contains the juice of misery;  
'Twill wring the tears from orphan's eyes  
Like rain from out the summer skies;  
'Twill rend the widow's heart, and freeze  
The human blood, like polar seas."  
"Fiends!" said a demon with a yell,  
That sent a tremor throughout hell,  
"Away with all your aches and pains;  
See what this grinning skull contains!  
We brewed it in the lowest hell,  
And know 'twill work the mischief well;  
The essence this of every woe,  
Of every crime that demons know,  
Compounded in this skull you'll find,  
To be the curse of humankind,—  
'Tis flavor'd with the hottest flame,  
And ALCOHOL shall be its name."

C. HENRY ST. JOHN.

## THE FREEDMEN.—AN INSIDE VIEW.

BY ONE AMONG THEM.

The problem of the colored man is not yet solved. That they are slaves no longer is settled, thank God, and cannot be reversed. But what they "shall be, doth not yet appear."

It is a matter of great joy and thanksgiving to God, that such abundant fruit has been realized from all efforts in their behalf since their emancipation. The late returns of the Methodist Episcopal Church for the past year, show now wisely and efficiently the labor and money of the Missionary, Church Extension, and Freedmen's Aid Societies have been bestowed, and how graciously God has smiled upon the same. Of the 166,690 members of the Methodist Episcopal Church gathered mostly since the war, more than two thirds are colored, and were mostly slaves. A hundred thousand souls, and more, is a precious harvest indeed; but "what are these among so many?"—four million. About one in forty! Then what of these, one hundred thousand, already gathered into the Church? Is there anything more needful to be done for them? Let us glance at all sides of this question.

The northern people who show so much interest for these poor people can hardly realize their situation; either their weakness, hardship, or poverty. When emancipation came to them, it restored only to them their own souls and bodies. No education, money, lands, tools, clothes, or food; and what was worse than all, it created for them no friends, but rather, raspy and spiteful enemies. To crush them still more, their whole experience and habit of life were only those of dependence and subordination, which had never developed industry, frugality, economy, or enterprise. It is more wonderful that half these people did not starve, rather than spring at once into all the blessings of civilization and religion, especially when it is remembered that the devastations of war in the late slave States had stripped the whites and blacks alike of the comforts, and largely of the means of living.

Then, also, the white population was nearly as awkwardly situated, thrown as they were at once on their own resources and labor; for they were as little used to this as were the blacks, to plan and manage for themselves. Emancipation never came to a people, master and slave, so unprepared for it. In the West Indies, and in Russia, the approach to it was gradual, and gave ample time for both parties to adjust themselves to it. Thrust upon these States, what but a state of anarchy or chaos could have been expected for ten years, as both parties, the late masters and late slaves were about equally helpless and equally without sympathy and kindly feeling in their mutual suffering. All this

must be understood in accounting reasonably for the present state of things here.

"The war," said a Rev. Dr., preaching the other day before the Georgia Legislature, "left us only our lands and our honor." These old masters it could hardly be supposed would very freely sell these "lands" to their late slaves, who have been wrench'd out of their hands as property, to become their free and independent neighbors, side by side. Nor should we suppose that class of men who have never yet renounced an unjust and unchristian the holding of slaves, to be quite ready to compensate their late slaves for hired labor liberally or justly, unless obliged to. Hence, it is only in keeping with their life-long practice and spirit, still unrepented of, to practice as we hear they often do, to hire the freedmen, and then insist on paying them in produce and merchandise, at a hundred per cent. profit. How long will it require such a laboring class to rise to independence and competency? Yet, this is not the condition of all the blacks, nor this the treatment rendered by all the whites.

Many of these late slaves, by shrewdness, industry, and favorable circumstances, are rapidly rising to competency, and even approaching wealth; the masses of them have a more comfortable, well-to-do appearance, cheerful and happy than they used to exhibit in slavery (we speak from personal observation), while another class is more listless and poverty-stricken in appearance than when in slavery, about as much as many of the whites here.

Who then will regret any aid he has given these suffering victims, in their violent and dangerous transition from their dark house of bondage, to the glorious light and liberty of our free government, education, and religion?

How now, about their present and future? Educationally, large portions of them are able to read indifferently. The children, and younger portion of them, where they can get into schools at all, are slowly advancing in the common English branches; and in a few of the best colored schools some are reaching the higher English branches, and the languages. But these are few. The States, or public school system have as yet done but little for them; nearly all being done by the Freedmen's Aid Societies, missionaries, and a few small, private, cheap schools. The better informed colored people teach many of the latter; but they are quite rudimentary and primary.

The greatest demand at present, educationally, among them, it appears to us, is Normal schools, including college preparatory studies. Colored teachers are now, and will be the great demand; teachers of primary and advanced schools, both. We may despair of educating these four millions by national or Church charities; but with the present good beginning in that work, we may easily prepare and send out a few thousand colored teachers, who will do it in time. And the whole colored population will co-operate quickly and vigorously in such a work.

The eye of the national government, and of the Church, should be turned at once to this vital point. It may well be doubted whether the charities hitherto, and now employed in primary instruction, should be continued. The blacks, in many localities, are already able to do that work. And then the funds now spent in primary schools, spent in training teachers, will reach tenfold more of the population than now.

## SOUTH AMERICAN CORRESPONDENCE.

CORDOBA, October 28, 1871.

This is a curious city. Architecture here means literally the construction of arches. Doors, windows, halls, patios, towers, domes, garden gates, and well-cubs, are all finished off with arches. Everything is built of brick, plastered outside and inside, top and bottom. The windows that face the street are few in number, and are all heavily ironed, like those of a prison. This seems to be a universal custom in all this country. The plazas are made charming by beautiful trees, and pools of water. It is hardly possible to walk two squares on any street without passing an enormous church, with perhaps an extensive monastery or nunciary attached.

It is a city wholly given to idolatry. The making of images and shrines is as much of a craft here as it ever was in old Ephesus. As that place was dedicated to Diana; so precisely this is to Mary. Her figure curiously wrought in iron surmounts the finest of the temples. It is made like a colossal picture, the lines being formed of iron bars, welded and riveted together, so as to produce a strikingly natural effect. The temples have images richly and gaudily decorated, mounted in costly and artistic altars, lining their interior walls; that of Mary always occupying the most distinguished place. In the homes of rich and poor, these images are care-

fully placed and kept, and worshiped, just like the household gods of the ancient heathen. A thousand traditions of miracles wrought by these images serve to justify this idolatry. But yesterday, one of the newspapers contained a long account of the instantaneous cure of a young girl who had been sick ten months, and given up by the physicians. One paragraph reads thus:

"On the day of the procession, the image of the Virgin of Piratello having to pass by the house of the sick one, she was carried to the lower floor and placed in an easy chair, that she might see the procession. As most Holy Mary came by, she began to repeat three Ave Marias, and had not concluded the third, when, giving a leap, she began to cry, Miracle, miracle! She was cured."

All through the article, and indeed in all their conversation about these things, the name of the saint, and that of its image, are used indiscriminately. In the conceptions of the great mass of the people, the image is the saint. The keeper of one of the churches was showing me the different saints, and telling me how much they cost, and coming to an unusually fine one, he said, "This is Saint Rose, of Lima. She is the patroness of all America." As we passed in front of it he crossed himself and bent one knee, and was evidently amazed that I did not do the same. Those who are too poor to have an image, get a cheap picture of some saint which they adopt for their patron, put it up in their little mud hovel, burn candles before it, and pray to it, to save them from *bad luck!*

Cordoba is an ancient city. It was founded half a century before the Pilgrims landed. It was the ecclesiastical capital of a wide extent of country as early as 1609. Its university was founded twenty-three years before Harvard, and another of its colleges dates back to 1585. For two hundred and fifty years it has been a headquarters of Jesuitism, and so noted for its learning as to have acquired the name of The City of Doctors. But its learned men have been versed chiefly in theology, or rather in saint-ology, which in the corrupt form that is taught in these countries, and is a mere *mythology*. The state of society that has developed itself here is very queer. Cut off from foreign influence by the wide pampas on one side, and the sierras and cordilleras on the other, it is but little invaded with modern European manners. But it has a fine culture that is admirable and charming, especially to one who meets with it for the first time. The people of all classes seem born to good manners. Politeness and kindness seems universal. In the evening, when the multitudes are pacing the streets and public walks for pleasure, they appear like the children of a great happy family. But those who know what is beneath this fair exterior, testify that it is deeply and thoroughly corrupt. Indeed, the shell is very thin. I myself, while crossing one of the most public bridges of the city, to-day at noon, saw a couple of women washing themselves and their clothes with the utmost unreserve, and a friend of mine who is visiting here, says he saw last evening promiscuous bathing in a public place in the suburbs. Public decency is not confined to the suburbs or to the evening. But what else could be expected in a place which has been for centuries under the dominion of a priesthood, the most corrupting in its tendencies that the world has ever known?

The railway, the national exhibition, and the astronomical observatory seem like anachronism here. The nineteenth century seems invading the uninterrupted continuance of the seventeenth. Perhaps the national authorities had for part of their design in locating the exhibition here, to inundate this city and Province with strangers, that new ideas and customs may be brought here, and knowledge of the vast wealth of the mountains and plains may be carried away. But Cordoba little relishes the inundation. The word *gringo* is applied to every foreigner to express intense contempt and ill feeling; and any one, native or foreigner, who shows the slightest lack of respect for their fanatical and superstitious customs or notions, is at once branded as a Free Mason, which in their minds means all that is bad.

There are here men of considerable enlightenment, who secretly hate the priesthood, and are liberals in politics and religion. But most of them pretend still to be good Romanists, and are practically infidels in the extreme. So it is all over this benighted land. When will it be otherwise? God grant it soon.

## DEATH AT THE NOON OF NIGHT.

BY E. A. HELMERSHAUSEN.

I was walking the other night the streets of the village where several years since, death disbanded my family circle; where the bridal wreath was exchanged for the thara of death; and from whence I bore a babe of a few days to the arms that encircled me in helpless infancy. With what vividness the scenes of the past came back:—

Here, on this bed, thou then didst lie;  
Here, on this pillow, thou didst die;  
Dark hour! once more its woes unfold;  
As then I saw thee pale and cold,  
I see thee still!"

Standing again amidst the gathering gloom, and looking up into the sky of darkness, there was, here and there, a star on the brow of night. How precious a few stars in the otherwise gloomy heavens! There was a gentle, sweet star that hung in the sky of that charge; a child that seemed more of heaven than of earth, Octavia. I was glad when she answered the bell, as I made pastoral calls at her father's house. She was so womanly, so thoughtful for one of her tender years, so courteous and kind. Years passed on. She had grown to girlhood, and had given her heart to Jesus. She was an ornament and a blessing to the Church of her choice. But angel whispers were heard, "Come up higher." One night it was evident the inevitable hour could not be long delayed. The hectic flush on the cheek of the consumptive is the rose that death plants at the entrance of the tomb. Friends gathered in that room. All that kindness could suggest had been done, and yet loving hearts desired to do more. Slowly and sadly the hours passed on. The faithful superintendent was watching beside her bed to see the lamb of his little flock carried in the arms of the Good Shepherd to the fold in the mount of God. Just as the clocks were striking the hour of midnight, he asked,

"Is there any other request?"

"Only one, that I may see my Sunday-school class before I die."

Some of the class, of which she had been teacher, were in distant parts of the village; but messengers were sent, and as promptly as possible they were gathered around the departing one. More fondly and lovingly than ever before she took the hand of each, and spoke to them personally of Jesus and heaven. They felt the pressure of the cold-warm hand; they listened as they had never done before, — and she was gone. A few months after that impressive scene, all of the class had given their hearts to the Saviour, in accordance with the promise to meet Octavia in heaven.

#### TRUST IN GOD AND DO THE RIGHT.

Courage, brother! do not stumble,  
Though thy path be dark as night;  
There's a star to guide the humble —  
"Trust in God and do the right."  
Though the road be long and dreary,  
And the end be out of sight;  
Foot it bravely, strong or weary —  
"Trust in God and do the right."

Perish "policy" and cunning,  
Perish all that fears the light;  
Whether losing, whether winning,  
"Trust in God and do the right."  
Shun all forms of guilty passion,  
Fiends can look like angels bright;  
Heed no custom, school, or fashion —  
"Trust in God and do the right."

Some will hate thee, some will love thee,  
Some will flatter, some will slight;  
Cease from man, and look above thee,  
"Trust in God and do the right."  
Simple rule and safest guiding —  
Inward peace and shining light —  
Star upon our path abiding —  
"TRUST IN GOD AND DO THE RIGHT."

NORMAN MCLEOD.

#### EV. MR. DORCHESTER'S LECTURES ON UNITARIANISM.

Mr. Dorchester delivered the fifth and last lecture on American Unitarianism, on Monday, 22d ult. It has been a most interesting and profitable course, the subject being handled with his usual impartiality, moderation, correctness, and judgment. The fourth lecture alluded to the influence of Emerson and Parker upon the denomination. One of the leading features in the later phase of Unitarian policy has been union, and a large amount of endeavor has been expended in inviting the Universalists, the Christians, the Progressive Friends, and others, into this union; but it has proved hitherto to be only the union of iron and clay.

It was soon found that they had drawn into the union some who rebelled against the acknowledgment of Jesus as Lord, and a resolution affirming that doctrine was carried through the Conference only by adding "a conscience clause," which declared that if any one did not believe that Jesus was Lord, it was as well as though it did. After the first few years of his ministry, in 1848, Mr. Parker's name disappeared from the list of Unitarian ministers, and he was practically disowned by the body, in every way, and not allowed to address the Divinity Class at Cambridge. Of late, Messrs. Frothingham, Weiss, and Potter, who have really outrun Mr. Parker, have been allowed to address the graduating class of that school, and the *Christian Examiner* declared in 1866, that "there is no place of safety in the Unitarian body for any Christian, who is afraid to fellowship with such a man as Theodore Parker. We have a hundred men in our pulpits who look up to him as one of the best Christians, and one of the greatest spiritual forces that divine providence has vouchsafed to our denomination."

The free religious movement was also the legitimate

offspring of the denomination, and Unitarianism has been its nursing mother, furnishing its principal officers.

Three parties exist in the denomination — the right wing, represented by Rev. Messrs. Sears, J. W. Thompson, Mayo, A. P. Putnam, Stebbins, Elliot, of St. Louis, and until recently, G. H. Hepworth. The left wing is represented by the free religionists, under Frothingham, Potter, etc. Then there is a mediatorial party led by Dr. Bellows, J. F. Clarke, etc., who are rapidly losing their personal identity in their efforts to satisfy these two diverse elements.

At the present time great dissatisfaction exists in the more evangelical portion of the body.

Dr. Bellows' defence of the anomalous position of the denomination, a few months ago, in the *Liberal Christian*, was referred to, in which he represented the Unitarian body as being called by providence to occupy a position farthest north towards the pole, amid inhospitable snows, voyagers as a last refuge of stores for exploring those perilous regions, an "Eddystone lighthouse," where dangerous currents are continually breaking. He said that the defence was an ingenious one. The first figures, representing the denomination as dwelling in the region of perpetual cold he would not dispute. But it would be impossible for any who knew them well to recognize them as an Eddystone lighthouse, built as the denomination is on the shifting sands of doubt and negation.

Mr. Dorchester's last sermon was on the "Logical Results." He said that there are those who contend that beneath this cold, surface-current, which bears upon its bosom the wreck of so many noble minds and sacred faiths, there is a deep, warm, genial counter-current of conservative tendencies and influences, which is moving in the opposite direction, and that this constitutes the greater part of the denomination. But the best sounding that can be made will indicate that the entire body is moving in the same direction, excepting perhaps here and there a quiet eddy. A large portion of even the conservative Unitarians, who have manifested the deepest veneration for the Divine oracles, have been fatally borne on by this tendency, although they seem not to have been distinctly conscious of it.

It cannot be regarded as uncharitable to assert that Free-religion is a logical drift from early Unitarianism. The lecturer then adduced abundant proof in evidence of this judgment. The Rationalistic spirit pervades almost the entire body. Honorable exceptions there were, such as Sears, of Weston, Putnam, of Brooklyn, Elliot, of St. Louis, etc.; but they are already in a hopeless minority, and will soon die off. With these few exceptions, who can fail to see that the same taint pervades the entire body; that the chief difference between the Free-religionists and the more conservative portion is simply one of boldness and logical consistency? Free-religion is the objective form of this great subjective tendency, which has been long working in the Unitarian body. Not that all will adopt that name, or formally identify themselves with that movement, but they will gradually come to a more open avowal of substantially the same principles. This must be the result, unless a conservative reaction sets in, of which there is little hope.

In the vista which opens before Unitarianism, there are only diminishing rays of evangelical truth. The older and better men will soon be gone. The conservative element will hold its ground tenaciously, for a time, and then very slowly disappear. A portion of the more spiritually-minded will return to orthodoxy, not in large numbers, but one by one. But the major portion will run into Free-religion.

But the question arises, Is Free-religion a finality? No, for it is no less a drift of sentiment than Unitarianism has hitherto been. There are striking and unreconcilable differences already in the body. The parties are jostling against each other. Mr. F. E. Abbott told us, in his Horticultural discourse last winter, that there were two schools in Free-religion, the Intuitionist and the Scientific. He showed that the Intuitionist school is liable to the charge of dogmatism, asserting that it is impossible for a man to be an Atheist, and they look with suspicion upon those who differ from them. The purely Intuitionist school is a system of intellectual egotism, dealing only in empty affirmatives and endless self-repetition. Rejecting a written revelation on the ground that it is irrational, it adopts a system which wholly ignores rational methods. Men cannot long be satisfied with such a system, but must soon pass over into absolute Pantheism or Nihilism, a state of absolute doubt, in which the questions of God and immortality are open questions. This is the position in which the scientific school professes to find men. What does that do for them? Whither does the scientific school lead? Mr. Dorchester quoted freely from Mr. Abbott, as the expounder and indicator of this school, and by a skilful process of *reductio ad absurdum* he showed that Mr. Abbott's defence was only a series of confessions, which demonstrated most conclusively that, on the purely scientific basis of Mr. Abbott, the decision of the question whether there is a God, and a life beyond the grave must be indefinitely postponed.

Thus it was shown that in a direct line of sequences, Unitarianism leads to Free-religion, and Free-religion tantalizes for a while, with empty affirmatives, and must, at last, degenerate into a condition of universal skepticism, a state of nihilism. There is no future for Christianity in such a vista.

In conclusion, three opinions of the future of Unitarianism were given, as held by a distinguished statesman, by Rev. Dr. Baird, and by Theodore Parker, and

then the words of St. Paul were quoted: "After that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save those that believe."

#### THE LATE DR. DIXON.

Rev. Dr. Dixon died on the 28th ult., aged 83. The *London Watchman* says: —

"He was born in 1788; in 1812 he entered the regular ministry; in 1824 he went for a year as missionary to Gibraltar; in 1841 he was elected President; in 1848 he went as our English delegate to visit the Conference of the Methodist Episcopal Church in the United States; in 1862 he retired from the full work of the ministry, and 'sat down' at Bradford. His sight by this time was quite gone; but he kept up to the last his communion with the living world, and his fellowship in thought and affection with his brethren."

"Dr. Dixon, taking him altogether, can hardly, perhaps, be regarded as belonging to the company of the very greatest men of Methodism; but he was actually in some aspects and on special occasions a grandly impressive man. We have never seen any man appear so grand as on occasion we have seen Dr. Dixon, in speech, in sentiment, in countenance and attitude, in his whole person, utterance, and manner. He was pre-eminently an individual, an original man. He was truly noble in spirit. To trifle, or to oppress, to affect to be anything but what he was, to shine in borrowed goods, to envy or to wrong another — all such offences as these were abhorrent to his truthful and disinterested character. Then, though a strong and individual man, he was simple, humble, teachable; though stern at times — stern against meanness or malice — and often stern in tone and seeming, he was at heart of a tender spirit.

"In his early youth he was slow in thought, and not seldom uncouth or ungainly in speech or manner. His visit to Gibraltar fired him with a hatred to Popery; and on his return the fire which had been pent up within him flamed out in strong and passionate eloquence. He became a famous missionary speaker, depicting in awful coloring the curse and woes of heathenism and of Popery. Henceforth he was a famous man. He became a great speaker against slavery; a great lecturer, as well as speaker, against Popery; a great and famous preacher, sometimes, indeed, heavy and obscure, but sometimes also powerful with an eloquence rich in close, deep thought, no less than in burning declamation. He is said never to have preached the same sermon twice. Though this is perhaps an exaggeration, it is certain that he very seldom repeated his sermons, even in substance, and never verbally. He deeply premeditated, and then gave out, in deliberate, deep, sonorous, tones, his strong thoughts.

"In person he was singularly noble. A finer, more luminous face was never seen than his. His head was altogether massive and Jove-like; and the fine, pure white, flowing, and curling locks, which festooned his noble head, were an unrivaled feature in his appearance.

"He was a great practical preacher; a great preacher of righteousness. In his later years he became increasingly simple and evangelical; he often insisted on the need of plainly preaching Christ in all his evangelical fullness; and, if he could have begun his life again, his earliest preaching would have been more richly and simply evangelical than it was.

"In his earlier life he was a strong and high Constitutional in Church and State. His visit to America, however, materially modified his views, broadening and relaxing them. Throughout his life he intensely hated Popery. Of late years, as we understand, his political and ecclesiastical sympathies had somewhat reverted to their earlier tendencies.

"He has gone; and devout men have followed him to his burial. The Ex-President and Mr. Pope delivered fit and worthy addresses over his remains. A prince and a great man is no more among us on earth; he is gone to 'his company' in heaven."

#### THE FAULTS OF PREACHERS.

Some are too weak, and some are too strong;  
Some are too short, and some are too long;  
Some are too stout, and some are too thin;  
Some are always out, and some are always in;  
Some are too good, and some are too bad;  
Some are too grave, and some are too glad;  
Some in their clothing are too exquisite;  
Some never study, and some never visit;  
Some are too fine, and some are too plain;  
Some preach the same sermons again and again;  
Some, spite of whatever critics may say,  
In the midst of their most solemn sermons look gay;  
An some, however pleasing the facts they rehearse,  
Are unable to smile, and look grave as a bear;  
Some in their business transactions are miffs,  
Some can't keep their temper, but get into huffs;  
Some are too high, and some are too low,  
And in their first sermon tell all they know;  
Some are too humble, and some are too proud;  
Some are too faint, and some are too loud;  
Some have many faults, some have but one,  
But I never heard of one that had none.

L. P. J.

With the prayer, "Lead me not into temptation" on your lip, choose for the right and God, though the choice make you confront a solid rock. God shall render the rock accessible, and cover it with brighter greenness, and make it more radiant with flowers. — Rev. Wayland Hoyt.

When grief sits down, folds its hands, and mournfully feeds upon its own tears, weaving the dim shadows that a little exertion might sweep away into a funeral pall, the strong spirit is shorn of its might, and sorrow becomes our master.

## for the Children.

## PETS' EARLY MORNING CALL.

Two little feet I hear,  
Pattering on the floor  
Softly;  
Two little eyes there are,  
Peeping through the door  
Slyly;  
Birds are piping morning song;  
Cautiously he moves along,  
Lest he wake me.

Two little hands I feel,  
Resting on the spread,  
Slightly;  
Two little steps he takes  
O'er me, on the bed,  
Lightly;  
In his snow-white night-gown,  
Carefully he lays him down,  
Lest he wake me.

Two little lips are soon  
Pressing my lips down  
Sweetly;  
Two little arms are there,  
Twining my neck round,  
Gently;  
Roughly his eyes meet mine,  
Laughingly he says 'tis time  
I should wake me.

— *Youth's Companion.*

## LITTLE TROT-PIE.

BY IZORA C. S. CHANDLER.

A good many years ago I knew a dear little boy. He was not quite three years old when I first saw him. His round little face was so lighted with happiness, and the dimples in his chubby cheeks were so suggestive of mischief, that my heart commenced to go out after him with the love that fills a mother's heart, when her own sons are too tall to be rocked to sleep.

I coaxed this little one, of whom I am telling you, to let me rock him in my arms, while he listened to the ticking of my watch, or asked me queer questions about my "looting-dlasses."

"I wonder what this little boy's name is?" I queried, after a few moments.

"Me's name is Trot-pie," was the prompt answer.

"Why, that's a queer name," said I. "Do they call you that because you like pie so well?"

"No, ma'am, me desses not. It's somethin' else, but me can't say anyfin' but Trot-pie. Me specks me will though, when me dets to be a bid man like me papa is."

Just here his sister Nellie, who was fourteen or fifteen years of age, explained to me that the little boy's name was Charlie, but that they oftener called him by the name he had given to himself. "He is so much younger than we all are, that we think the world of him, don't we, darling?"

"Dess so; but me likes Nellie best of all."

Charlie and I came to think very much of each other, though he would leave me at any time if Nellie's clear voice called "Trotty! Trot-pie!" or if her curly head peeped in at my door with "Excuse me, but I haven't seen Trot in a long time. Is he here?"

But Charlie was a very human little boy, and sometimes he was naughty. He had not learned that he must bear his little trials with patience. Outbursts of temper from the household pet seriously disturbed the family. The mother cautioned them all that a loss of temper upon their part would be like adding fuel to the fire. Matters at last reached a crisis, and Nellie's hand was the one to lead the dear child safely through. And now, if you will allow me to quote from Dickens, I will say that it "happened in this wise": —

"A poor little chicken was found one day with a broken leg. Frank was of the opinion that it must be killed, while Hester and Minnie said that it would be a great pity. Just then Nell appeared upon the scene, and inquired the cause of the council. Frank stated it briefly.

"O, Frankie, how can you be so cruel as to kill the poor little thing, because it has been so unfortunate as to break its leg? Let me take it. May be I can splinter it up."

Splints, cotton-wool, and a strip of cloth, were speedily forthcoming. Nellie's gentle fingers soon succeeded in binding up the broken limb. The little sufferer was carried out into the back garden where Frank made it a little house. It came to be very dear to its young mistress's heart, and was called "Nell's chirper."

Trot-pie was asleep during the surgical operation, and knew nothing about it until the next day, when Nell took him to see the "lame chickie." He evinced much sympathy, and stroked the downy wings with his chubby hand.

One day when the chicken was nearly well, Trotty became angry because Nell would not give him some of the cake-dough she was making, to mix in a basin by himself. He had not taken his morning nap. He was feeling tired and sleepy to begin with, and this disappointment looked very large through sleepy eyes. He persistently teased, but was quite as persistently denied.

"No, Trotty," at last, said the little cook, "I can't humor you now; you must run away, and not trouble me."

He went back a few steps and stood quite still until he had seen the last of the paste in the oven, hoping that the sister-heart might relent. But it did not. He picked up his little white sun-bonnet, put it on with the cape hanging over the left shoulder, and taking his ball-stick in his hand, marched away as fast as his short legs would carry him without running, for Trotty-pie was just then too dignifiedly angry to run. He went out to the tiny chicken-house, and saying, "Yourn be Nell's chick, and me'll hurt you — me will," he struck it a blow with the stick.

It was not a hard blow, but the chicken was little. It fell over upon its side, stretched out its legs and neck, closed its eyes and opened its mouth. Trot-pie knew it was dead. The ball-stick fell from his hand.

By this time Nell had finished her work, and remembering that she had displeased her little brother, went to seek him.

She found him as we just saw him. Something in his face made her look to see what he had been doing. When she saw her dead pet, she burst into tears, crying, "O, Trot-pie, how could you be so cruel! Did you do it, Trotty?"

The little sun-bonnet nodded.

"What made you do such a naughty act?"

"Tause me was mad to you. But" — with a little sob, "me didn't mean to strike him twite so hard. Me didn't mean to till him, Nellie."

Nellie remembered her mother's caution, not to get angry, whatever Trotty might do. She put her arm around him, straightened down his tumbled linen dress, pushed back the little sun-bonnet, and looked straight into his eyes. They were filling with tears.

"And — and me's sorry, Nellie, me is yeal sorry."

She was still a little vexed with him, but when the chubby arms went slowly, hesitatingly around her neck, her displeasure vanished. She sat down upon the grass within sight of the dead pet. Drawing her little brother close to her side, and wiping away his tears and her own, she asked:

"Shall I tell you a story, dear?"

"Es, ma'am, Nellie."

"Once there was a poor little chicken. It had been ill with a broken leg, and had lain upon its side for a good many days. It could not run and play with its little brothers and sisters. It had to suffer pain, and to lie still first wherever any one placed it who cared for it.

"There was a little boy whose name was Charlie. He sometimes fed the chicken. The little sufferer came to know him, and to be glad when it heard his voice. Sometimes it listened for him to come.

"One day when the chicken was nearly well, it heard a step in the grass. It knew that it was Charlie's step. It reached its downy head through the slats, and cried out in its little chirping voice to welcome him. It was very glad to see him, for it had been alone all the morning. When he came quite to the cage, it shook its downy wings with delight, and reached up its head to be petted.

"The little boy had a ball-stick in his hand, a painted toy that his sister had given him. Instead of speaking kindly to the little chicken that was so glad to see him, he struck it with the stick, and killed it. And all because his sister would not give him some cake paste, that he might mix in a tin like a little girl."

"O, Nellie, Nellie! Me didn't mean to be so wited. Me is yeal sorry!" and the little fellow sobbed upon her shoulder.

Nellie held him in her arms, and brushed back his hair with a gentle, caressing movement. They sat thus for a long time, and the dear little fellow sobbed himself to sleep. The sister kissed him tenderly, and one little arm tightened convulsively about her neck. She wondered if she had done right in allowing him to feel so badly for his naughty act. She loved him very tenderly, and thought more of Trotty-pie than of all the chickens in the kingdom.

While she was thinking of him in this wise, the little sleeper wakened with a startled cry:

"O, Nellie, me's been off such long ways! Stay and let me tell you."

"Me thought me was in a dreat, bid house; O as bid as the sky! It was all over like mama's watch, 'cept the birds and the water, and the trees, and the flowers."

"There was dreat many angels there. God was there, Nellie, on a dreat chinny chair, up in the middle. Nobody saw me. I was dust doin' to mate a noise so that they would, when I heard 'Peep! peep!' and right up there was the little chickie's white soul!" Trotty turned a scared glance towards the little cage, and lighting his bold of Nellie's hand, spoke in a whisper: —

"All the angels stopped their singing, and listened. Then me was 'fraid and wanted to come away; but when me stirred, the chickie would say 'peep! peep!' and me staid still."

"Then one of the bid angels said: —

"Little chicken what do you tum here for, before me tall you? When it is time for anything to die, I look at it, and it dies. We didn't want you yet. They liked you where you was. Why didn't you stay?"

"Then the chickie would dust open his little bill and say, 'peep! peep!' but somehow it made itself into words. He told the angel how naughty Trot-pie had tilled him, and sent his soul away off up-there."

"The bid angel shoot his head and said that me couldn't cum to heaven when me did, unless me prayed 'bout it, and was velly sorry, and wouldn't never be so witted no more."

"Then me tummed out where they could see me, and me tried and tried — dreat bid tears. They said they would fordive me, and God said me might tum to heaven if Nellie would fordive, and if me would always try to be dood. Do you, Nellie?"

"O, my darling, of course I do! And whenever my little brother is going to be naughty again, I hope he will —"

"Yes; me will remember the chickie."

"Nellie, let's have a funeral. Dust you and me all alone. And when we've put him in the ground we'll both of us pray."

The two children very sorrowfully made a grave under the maple. When they had covered it up with dirt and sods, Trot knelt with his head upon Nellie's shoulder, and with a good many sobs and tears, prayed something like this: —

"O, dear Jesus, me's been such a naughty boy! But me'll be dood now. If you will fordive me. Nellie has fordived me. Mes promised not to do so bad fings any more. When me's little, and when me dets to be bid like me's papa is, me won't fordet bout Nellie's chickie. And it will mate me to be dood. Please, dear Jesus, do fordive me. Amen."

Trot-pie is a man now. He is called no more by his baby name. But he never will forget the lesson he learned when a little child.

His sister Nellie has children of her own to love now. She told me a few days ago, that her brother had said that the remembrance of the little chicken's white soul had helped to keep him from very many sinful acts and words.

*The Bazaar Gazette*, published by the Woman Suffrage Bazaar, had some new puns, and some not so new, of rather an excellent wit: —

Robert Schenck, fellow fine,  
Can you grind this axe of mine?  
Yours forever, Emma Mine.

Positive and Comparative: Miss Chandler, daughter of Senator Chandler, of Michigan, is to be married to Eugene Hale, M. C., from Maine. She is described as a "blonde, with a tall, graceful figure." She may be a "tall" Chandler, but Dr. Franklin's father was a *taller-chandler*.

A few Conundrums: — What ancient Universalist clergyman do the literary ladies remind you of? *Hosey Blue*.

What is the funniest burglary on record? When the man "burst into a laugh."

What advice would Mr. Longfellow give *Boss Tweed*? "So to act that each to-morrow,  
Finds thee further than to-day."

Apropos of the Grand Duke's leaving — why do the trees open their trunks in spring? Because they leave out their summer clothes.

And then they say the best time to read the book of Nature is when autumn turns the leaves.

But then, again, it is dangerous to go into the fields in spring. Why? Because the trees are shooting, and the *bulrushes* out.

To this it awards its prize, "A B C: —

Why do the Woman Suffrage people take precedence of the Duke? Because they are the parents of the Bazaar, while he is only the Czar.

To which these two are added, from a cockney source: —

Cyrus Wakefield, the new millionaire, makes his fortune by wicker-work chairs, etc., whereupon he has been called, "The Wicker of Wakefield."

So Mr. Colfax, accepting the nomination to the Vice Presidency, is in like dialect put as, "that beak that smiles and smiles, and be willain."

THE BEST THEOLOGICAL DEFINITION: — *The General Advocate* is candidating for the Chair of Theology, e. g.:

"A gentleman wants our opinion on 'Foreordination.' We think it is ordering a thing beforehand. See Webster."

*The Nashville Advocate* is out in the *HERALD* form. It is on the advance line, in almost everything but one. It will be on that.

MEMORIAL SERMON ON ISAAC RICH,  
Delivered at the request of the Boston Wesleyan Association and Boston University, in Bromfield Street Church, Sunday, Jan. 21, 1872.

BY REV. JOSEPH CUMMINGS, D. D.

"For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers." — ACTS xiii. 36.

We are led to consider this passage of Scripture, on this occasion, not as a part of the argument of Paul, relative to Christ, but in its meaning as an independent truth. The marginal reading is, "After he had, in his own age, served the will of God." These two readings are different modes of expressing the same truth. David served his generation in accordance with the will of God, and, in so doing, served Him. He who most truly and efficiently serves man, most acceptably serves God.

In times past, indeed, men deemed that in seclusion, in separation from active duties and cares of life, by study, meditation, prayer, and praise, they could most acceptably serve God, and best promote the interests of His Church. But the history of such recluses, the mournful confessions that have come from the cloisters, show that there were not found peace, holiness, or spiritual improvement; and there is no reason to believe that the prayers there uttered were of special benefit to men. Men, who with greatest zeal, toil, and self-denial serve man with most fervent piety and prevailing faith, present petitions at the mercy-seat.

In this age, when the great doctrine of salvation by grace through faith alone, and the worthlessness of human action, as a reason for pardon, in themselves considered, are so generally received, there is little danger of encouraging error by urging the importance of works as essential to a Christian life. These may be beneficial to others, when prompted by no pure, unselfish motives, while prayer without faith is utterly vain. Ever comely in praise and prayer, but most beditting when accompanied by activity for others' good.

It is a great and glorious truth that man is a co-worker with God. In this partnership man has a part assigned, God will never perform, but invites and urges man to faithfulness. He does not create, or raise up men for special purposes, but uses men in each age. On their faithfulness depends the advancement of His cause. Because of man's neglect, evil, error, and sin still prevail. It would be well if the Church would learn to translate many petitions into earnest, practical action, and if men would learn to answer many of their own prayers.

God has so constituted society, making its members so dependent on each other, that each one's neglect not only lessens his own good, but injures all. It is not only duty, but an essential part of a Christian life, that each should serve his generation in accordance with the will of God.

This duty is performed when all the powers are consecrated to God, and exercised for good. It is manifest that in this service, not all have the same degree of efficiency or responsibility. To some God has given ten talents, to others five, and to the greater number, one. It is inevitable that the many should occupy comparatively humble and subordinate places. Thousands daily die, and the world knows not the change. The current closes over them, and flows on as freely as before they sank beneath its surface. Some men are greatly missed, and startle others by their fall. Thus is it when death smites the pilot, and loosens the grasp of his firm hand from the wheel, while the crew in dismay see the billows with staggering blows drive the shivering vessel where the breakers talk with death, or when he strikes down the leader whose trumpet-tones cheer on the hosts to battle's deadly strife. Each class, if faithful, serves the generation according to opportunities and original powers. Men of genius enlarge the boundaries of knowledge, lessen human labor, relieve men from the load that bows down man's face in sad and bitter earnest to the work a beast might perform. Gifted men give utterance to grand and glorious truths that inspire thousands to seek a noble life, and shall live as a part of the world's treasures long after the voices that uttered them shall be silent. To some in high stations are committed the guidance of the affairs of nations, and the power to increase or diminish the happiness of millions.

There is another class more powerful, although not, thus far, recognized in their true character — the earnest, practical man, whose record is in deeds, whom the world is coming to regard as more important to society, and influential, than the man of words, however sublime, beautiful, or charming they may be. The men who rightly labor with earnest self-sacrifice, with skill to accumulate and direct God's gifts for noblest ends, best serve their generation. Only a few can hold high stations, and crowds stand ready to fill the vacancies as they occur. No want is there of utterances of thought to instruct, cheer, and inspire; but there is room enough in the field of earnest labor, and when a leader falls, it is oft the case a vacancy long remains.

The number is small, of any class, that strive to serve, with a single aim, their generation; and, as in practical life, men of great original powers have the most responsibility, so, also, we fear that in this class is the most frequent neglect. Of those who have power to accumulate wealth, the instances are few in which it is consecrated wholly to God and the good of man. A sense of responsibility as stewards of the blessings of God, as the agents of Him to whom belong the silver and the gold and the cattle on a thousand hills, is not felt. Men claim personal ownership of property, and deem it right to use it as they will. They seek, as matter of right, personal enjoyment, and the luxuries all climates may afford. Men in the full possession of their powers, and with abundant room for exertion, deem it proper to cease to labor, and retire from business.

The great Master, who has given to all their talents, and to each his station, says, "Occupy till I come." The obligation to labor comes, not merely from necessity, but is the requirement of Him who demands an earnest, continued action, and the best use of time, talents, and wealth. The same authority that requires men to use intellectual powers for the conversion of the world, and the spiritual improvement of men, requires men of wealth to use their means for the same ends.

The man who lives for himself, ceases to labor, and seeks personal gratification and pleasure, unmindful that for want of

common mercies many around him perish, and in distant lands thousands die in despair, having never heard of a Saviour, who might have been saved through the right use of means in his hands, as certainly as the watchman, who, seeing the sword coming, gives no warning, or the minister who, through indolence, speaks no consolation to the afflicted, or warning to the sinful.

If men who have simply intellectual and moral power should exert themselves to the utmost for human good; if they should solve the problem, what would be the result if all time and talents were given to God's service, wondrous good would be attained; but if the men who control the wealth of the world should have the same spirit and consecration, far greater would be the triumph of God's cause. The sources of misery and sin would be removed; poverty would be relieved; sorrowful hearts would be comforted; light would shine into the dark places of cruelty, and there would not be an island in the remotest ocean where the Gospel would not be proclaimed.

But in addition to this claim of personal ownership and control, there is another obstacle in the way of the Christian use of money. When men having large means are urged to use them to serve their generation, they reply, that they must make liberal provision for their children. This reply is often urged with a dogmatism that indicates so strong confidence in its force as almost to preclude argument.

It is certainly the duty of every man to provide for his children. He should give to them all that is necessary to meet their physical, intellectual, and spiritual needs — all that is necessary to secure the highest efficiency in the exercise of their powers. More than this, it may be his duty to place them in such circumstances as will enable them to exert the greatest influence, and best serve their generation. Further than this, he may not go. He has no right to relieve from the necessity and stimulus of exertion, and encourage a life of ease, selfish gratification, indolence, and folly.

"That man may last, but never lives,  
Who much receives, but nothing gives;  
Whom none can love, whom none can thank,  
Creation's blot, creation's blank."

The same authority that requires parents to provide for their children, requires that wealth should be used to lessen the pains of poverty, soothe sorrows, diffuse Christian knowledge, and proclaim Christ to the fallen and the lost; and the neglect of one duty is as certainly a sin as the other.

The bestowment of wealth on children, beyond the measure indicated, is an injury to them. He who removes the necessity of exertion, confers no favor. Man's happiness is the result of exertion. There is more joy in seeing a prize than in its possession. More satisfaction, and a nobler joy and enthusiasm are there in search after truth, than in its mere possession. God has given us powers and opportunities, and commanded us to strive for good. The bestowment of wealth to such a degree that it leads to indolence, is a curse to a child, and a sin against God.

Those who inherit large wealth are rarely eminent for manly qualities or noble virtues. There is manifest a tendency to effeminacy and weakness, a false sense of dignity, arrogance in association with others, selfishness in their relations to society, sensuality that leads to imbecility or vice.

The great want among practical men is the realization of Christian obligation in business, and the disposal of its gains. There is a pressing want of more men who honor God with their substance, who live not to themselves, who transfer their treasures to heaven before they go thither to enjoy them. Such men have —

"A name and fame above the blight  
Of earthly breath;  
Beautiful, bountiful, and bright  
In life and death."

Of them it may be said : —

"These no marble columns need,  
Their monument is in the dead;  
A moral pyramid to stand  
As long as wisdom lights the land.  
The granite pillar shall decay,  
The chisel's beauty pass away;  
But this shall last, in strength sublime,  
Unshaken through the storms of time."

The principles we advocate have a striking exemplification in the life of our departed friend, who served well his generation and his God. The lessons of his life, and the means by which he rose from obscurity to a high position of influence, have special value at the present time.

He early gained the confidence of those with whom he had dealings, so that they implicitly trusted to his honor that they should receive just remuneration for services or goods, even when no specific bargain was made. When he had passed the days of poverty and obscurity, he was generous, as well as just, and often purchased goods, as a matter of accommodation to the sellers, he did not want. In such dealings he used no oppression, and took no advantage of the straitened circumstances of the poor. Hence, when times were prosperous, gratitude, as well as interest, led them to continue business dealings with him. He was, in many respects, a model merchant, and it has well been said that in his death this city has lost another of its promising merchants, and the branch of trade with which he was connected, its brightest ornament.

His punctuality, perseverance, joined with unimperishable integrity, and almost intuitive knowledge of men and things, gave him success where others failed. Commencing business when the laws of trade were different, when gains were more uniform and moderate, and exchanges had reference chiefly to present wants, he, with keen foresight, anticipated present usages, and often startled those around him by the magnitude and boldness of his operations. But when the facts and reasons for his course came to be understood, it would be found there was nothing speculative, nothing rash in his plans.

Mr. Rich possessed great natural advantages. His person and address were pleasing. He had a ready discernment of what was becoming and beautiful. He assimilated to himself what was excellent in manner and in sentiment in those with whom he associated. He became refined from association with the cultivated. He had an esthetic taste, and he soon ac-

quired ease and self-possession equal to any occasion in which he might be called to act.

From obvious reasons his early advantages for education were limited, and he was self-taught. He had an excellent judgment, and was well-informed on many of the important topics of the day. He had a hatred of shams, and all hollow pretenses. He did not profess knowledge of subjects he did not understand. He never desired offices nor places of show or distinction. No attempts to flatter him by offers of such hollow compliments, in order to gain influence and gifts, were successful. Any attempt of this character would meet with sharp rebuke, rather than favor. He was open and frank in the statement of his opinions, and neither uttered nor concealed his sentiments in order to gain popularity.

Adam Smith has noticed the embarrassment under which a man is placed, who rises from poverty to wealth. If he changes his demeanor, and becomes exclusive, he is denounced as haughty, or an upstart. If he strives to keep down the joy of his changed circumstances inspire, if he manifests the same plainness in dress, and modesty of demeanor, and redoubles his attention to his friends, and endeavors to be more than ever pleasing and complaisant, his sincerity and his humility are suspected, and he is slighted and disliked. He becomes weary of restraint, and the slights and covert repreaches and insults of his former friends. But when he leaves them, he does not always find new friends. The circle into which he is introduced by his change of circumstances, do not readily or cordially receive him. Their pride is as much affronted at finding him their equal, as his former associates are in finding him their superior. He is tempted by the sullen, suspicious pride of one class to treat them with neglect, and by the saucy contempt of the other, to treat them with petulance and scorn. Thus he is in danger of losing the esteem and sympathy of all. Mr. Rich seemed to meet this difficulty as though unconscious of its existence. His increase in prosperity was gradual. He had strong individuality, was self-reliant and independent. He acted naturally — acted, indeed, himself. He neither fawned on the rich, nor slighted the poor. Doubtless, some that had known him in earlier days were offended at his manner of treatment, but offence was never by him designed.

He seemed unconscious of the fame he had acquired, and hence was often seriously annoyed at the inevitable results of a wide-spread reputation for generosity. He never sought fame. He desired the co-operation of others in the enterprises he commenced, indifferent to the thought that to them a large part of the credit would be ascribed. When it was proposed to connect his name with large gifts to a literary institution, after the manner usual in such cases, he positively forbade it. Whatever may have been done, of this character, was done without his consent, and against his will.

He was not a public speaker, yet when there was occasion he could speak forcibly and directly. Well do I remember instances of the pathos, earnestness, and eloquence with which he plead with others to aid in the benevolent objects he desired to promote.

In estimating the amount of his gifts and his influence, due regard should be had to his influence in securing gifts from others, either by direct solicitation, or by the judicious and conditional manner in which he made his own donations.

Not knowing what particular disposition he may have made of the wealth he acquired, I wish most emphatically to affirm, that from long personal acquaintance, I believe his motives to have been pure. He desired to promote, in the best manner, the welfare of man, and the glory of God.

His example is priceless to young men, as an evidence that industry and high moral worth can succeed.

There is now impatience of delay, and haste to be rich. Men, devoid of principle, make fortunes suddenly, and there is about them a brilliancy and glitter that attracts. Showy mansions, decked with tinsel and meretricious ornament, rise around us, in which there is not, from foundation-stone to the top, one honest brick, or part, that has not a lesson of fraud. Fortunes are made by wiles, tricks, and reckless disregard of the most common principles of honor and virtue. Although the lives of the adventurers often close in infamy and blood, yet there is danger that public virtue will be undermined, and the aspiring youth may deem the most brilliant course to success is in disregard of moral principles, and casting off the fear of God. Under these circumstances there is power in such a life, and the respect and honor that attended it, and were so strikingly manifested at its close.

It would not be easy to estimate the results of his life. Presuming that his avowed intentions have been carried out, he disposed of his property so as to secure the most permanent usefulness. It is probable that he has given more to promote Christian education than any other man, living or dead. Money given to friends soon passes from any definite use, and is lost in the general mass of property, its usefulness dependent on the varying views of the temporary owners. Money may be given to noble, imposing buildings, whose higher influence, above the merely useful, shall be to refine and elevate public taste; but such edifices will crumble and fall. Ere this shall occur, the demands of trade may leave them neglected, or demand their removal, or the public taste may so change that they will no longer please. Money may be given to benevolent institutions that shall care for the infirm, or provide for the sick and the poor. These are noble objects, and an illustration of the power of civilization and Christianity. Such institutions care for the wrecks of the port. They are not positive, active agencies for the improvement of the race. He who gives largely to Christian education, opens a perpetual fountain, from which streams ever flow, fertilizing and refreshing many lands. It is a power that ever repeats itself, and increases in geometric ratio. As the result of the gifts of our lamented friend, hitherto bestowed, hundreds of youth have been trained to a higher life and nobler joy in earth and heaven than they would otherwise have known. They become sources of power to repeat his influence, while the original source remains undiminished. Thus, though dead, he speaks, and shall speak to all coming generations, down to the end of time.

Mr. Rich was a man of strong sympathies and social affec-

Continued on page 57.

RATES OF ADVERTISING.		
Per solid line, Agate type, first insertion.	25 cents	
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## THE HERALD.

BOSTON, FEBRUARY 1, 1872.

TERMS, \$2.50 per year. Clergymen, \$2—in advance.

To READERS AND CORRESPONDENTS.—All leaden articles, noted referred to other journals, are original.

Every article must be accompanied by the name of the author, for the use of the editor, not for publication.

Articles published with the names of the authors are not necessarily expressive of the views of this journal.

Will each subscriber be kind enough to look at the figures on his paper, and if it has not been paid to Jan. 1, 1872, he will confer a favor by forwarding the amount due. If some should receive bills, they will please consider it a gentle reminder of their indebtedness.

When any person wishes his paper discontinued he must pay all arrearages, or the paper may continue to be sent until payment is made, for the subscriber is legally holder for the whole amount, whether it is taken from the office or not.

Any person wishing the direction of his paper changed should give the name of the place where it has been sent, as well as the name of the place where he wishes it to be sent. The list is kept by towns, and it is important that the above directions be complied with.

### AMONG THE DEAD.

For four weeks we have walked among graves. First, fell Bishop Baker. His form and funeral appear before us. That draped house; that long and just eulogy; that calm, strong face; that walk through winter snow to the tomb's mouth; that closing prayer and departure, they are all present at this midnight writing. Then came his memorial service. Again a draped church, a sad audience, elaborate eulogies, all the solemn pomp and circumstance of woe.

Two days after, and a death-house is again entered. A house of wealth and luxury; everything the heart craves is there, and that which the heart dreads is there also. A lady in the prime of her days, a score short of her allotted years, is breathing soft and slow, the last dying breathings. No outpouring of lavish wealth from weeping hearts can stay that life. The summons comes, and she must leave all, and follow Him. The next Sabbath, a thronged church, a tearful assembly, a trilogy of praise, and the scene is transferred to a vaulted tomb, with niches by the score, faced with marble slabs, where the dead rest the long winter, awaiting spring, and their beds beneath the violets. Here, in the icy air, the last words are again solemnly said, and the last look taken.

Three days, and a cry reaches us that he has fallen, who had requested us to come back that Sunday night, and tell him about this funeral, and with whom we spent that Sabbath evening in such discourse. His dying bedside is reached, his last grasp received, and ere the week is gone, he is gone. In equal luxury and abundance, he must lie down to die. There is no male and no female, no rich nor poor in death, as there is none in Christ Jesus. The next Tuesday, and we see him laid in the grave, and hear the earth trickle on his coffin, and again listen to the solemn requiem, "Dust to dust," and the ray of sunlight streaming through the clouds, "looking for the general resurrection in the last day, and the life to come through our Lord Jesus Christ."

The next Saturday, another word flies through a narrower but closer circle, announcing another death, a mother and wife, just entering middle life, and gone almost in an equal suddenness; centre of a churchly influence, loved and honored of many pastors and their companions. And the Monday following, a sunny day of spring in the heart of winter, we are again hearing solemn words of Christian eulogy, and again bearing the dead to that long home, and again at the grave's mouth listening to the sad and yet exultant strains of death and the resurrection.

Into four cemeteries, each in a separate place, in one little month, we had entered with the dead. Additional services, too, in two of these instances, of a memorial character had made the funeral impression all the deeper.

Were not our ways among the dead? Could we help saying,—

"How frail at best is dying man."

Male and female created He them, and destroyed He them. Two wives, held tight in loving embrace, are torn from desolated husbands, who would wander through the shades, like Orpheus, crying each his own tender "Eurydice!" "Eurydice!" if so be he could

thereby bring back his own. One wife, with like outstretched and empty arms, feels vainly round for her lost beloved. One, fortunately, leaves no wife nor children to weep vain tears over his grave.

Who can say this earth is all a Paradise? How this month of graves answers all such vain boasting. Princely wealth makes an Eden of its home; churchly honor elevates to fame and power. But no crown, nor paradise is free from the spoiler. Satan entered the first Eden, and Death enters every successor.

Who can say there is no need of some revelation of God to explain, and to overcome, if possible, this terrible doom? Well might the thoughtful heathens curse the day of their birth, when the gloom of the grave enshrouded them. There is no light in it. The dead body only speaks of death; the grave only says, Death.

"Echo, whatever you ask her, answers, 'Death.'"

There is no response. The Bible alone is a light shining in this darkest of places. Christ is its only conqueror. Well may the Apostle paint this King of Terrors, and cry out in horror at his dominion, and then in triumph over his destruction, "O, death, where is thy sting? O, grave, where is thy victory? Thanks be to God, who giveth us the victory, through our Lord Jesus Christ."

All these we left among the dead, attained that victory ere they died. They were all devout believers in the Lord Jesus. They prized Him above ecclesiastic honor, above earthly wealth. Their dying words were full of grace. "It is all right," responds one, paralyzed; but smiling, "Jesus is precious," gasps forth another, —

"I'm entering the valley of blessings so sweet,  
And Jesus doth dwell with me here."

whispers another from her couch of death; and, "I'm washed in —" palpitates slowly forth the last one, unable to finish the sentence, borrowed from a saint, just gone before, and yet all her own, nodding a smiling assent to a sister, who completes the sentence, " — the Blood of the Lamb." These are not the dead who thus die in the Lord. They are the living. We who stay are among the dead; not they who are gone.

Our own frailty is not the least of the lessons this month teaches. How easy to stay this pulse. How easy for this hand to stop its running, these eyes to be filmed, and brain to totter headlong. Nothing easier for God. "Be ye also ready." The voice that ever sounded over St. Jerome, the voice and trump of the Archangel should sound its warnings into these ears. The feet of them that carried these out, are at your door. It is as easy for you to die as for them. Prepare! Prepare! Prepare!

But this dwelling among Christian dead is not altogether fearful. These walks are towards heaven. The light of the glory beyond falls on these saintly faces. The upturned gaze pierces the heavens. It sees them in bright array, washed, calm, jubilant. It sees, and longs to be there. What is earth to that sight, song, service, society? Concord Cemetery, Forest Hills, Mt. Auburn, Harmony Grove, suddenly soften their wintry aspect to spring-like beauty. The sweet fields beyond sweeten this bank of the river. Like the grand entrance to palatial grounds, they become fascinating above themselves. They allure to brighter worlds, and grow brighter in the allurements.

"Precious in the sight of the Lord is the death of the saints." Heaven is no cheap and paltry place. Its inhabitants are no weak and worthless populace. It is the Lord's garden; they are the Lord's friends. "Henceforth," He says to them, "I call ye not servants, but friends, brothers, sisters, joint heirs. My beloved, beloved forever."

Cling then to Christ, when you walk among the graves. Rejoice, when those you hear thither are His elect, whom He shall call from the four ends of heaven. Strengthen yourselves with His divine terror and truth. Recognize the awfulness of death, that you may its only possible Victor. Accept the fact in all its horror, and the triumph in all its glory eternal.

### METHODIST QUARTERLY.

The new volume opens with an article by Prof. J. S. Jewell, M. D., on "The Conservation, Correlation, and Origin of Physical Vital and Mental Force." Some scientists, in their eagerness to carry up everything into unity, have at last attempted to resolve matter, mind, and thought into force. The two fundamental principles which they attempt to prove is, that it is alike impossible to create or destroy physical force; and secondly, that where force disappears in one form, it reappears in another, without increase or diminution. Then it follows that thought is another form of heat, or that thought is phosphorus. Dr. Jewell questions these theories very closely, and finds that they are mere fancies, so far as they appeal to scientific proof.

Rev. Bostwick Hawley, D.D., presents the rise and progress of the Methodist Book Concern — how oddly that word sounds as the designation of a publishing-house. Why can't we all drop the old-fashioned *concern*, and use the modern term? The article classifies the nineteen hundred bound publications, and enumerates the chief writers in each department. He discusses the various changes which have been suggested in order to cheapen and multiply the books, and bring them into circulation more widely, and like an old man, inclines to the conservative view of letting well enough alone. He thinks that the Bishops will be better cared for by the Book-Room than by the collections of the churches, which is not very complimentary to those bodies, drawing his argument from the failure of some of the Conferences of the Methodist Church, South, to meet the demands made upon them for the salaries of their Bishops. Our churches will feel less complimented by this argument. Now let some progressive reviewer write another article on this subject, showing how much vigor might be imparted to this vast publishing house if it were disburthened of the loads which it is carrying, and made to do the work for which it was established.

The third paper, entitled, "The Apocalypse, a Dramatic Allegory," reminds us of the caution of Horace in the *Arts Poetica*: "You might better dramatize the Iliad than be the first to bring upon the stage strange and forbidden subjects." We don't quite like to think of God as a dramatist, although the etymology of that term is synonymous with poet, or Creator. This presentation of the Apocalypse may contribute to a more perfect understanding of a book designedly dark, because prophetic. The author is Rev. A. C. Rose, of North Granville, N.Y.

Prof. William Wells, of Union College, contributes the fourth paper on German Explorations in Africa. The reader is surprised to learn that the German is quietly surpassing the Frenchman in the perilous field of African adventure, as he does in nearly all other departments of activity and enterprise. We had supposed that the German could not be induced to travel so far away from his father land, unless he can carry his beer-tub with him, as he does when he migrates to America. The article is written in an easy and graceful style, characteristic of the busy pen of the Professor.

The fifth article, "The two systems of Ministerial Education," is from the pen of Dr. W. F. Warren. The Romish system is shown to contrast favorably with the Protestant state system in attaching the ministry more firmly to the Church, in exercising a more complete control over the studies of the candidate, moulding him more perfectly for his office, and securing practical qualification for its exercise. The Protestant state system, on the other hand, has the advantage of the Romish in breadth of culture, self-reliance, and superior theological education. The distinctively Methodist system is to be presented in a second paper, which will be eagerly looked for. — The sixth article is by Rev. L. C. Matlack, D.D., of New Orleans, on "The Methodist Episcopal Church in the Southern States." He shows by cogent arguments, sustained by a formidable array of statistics, that the Methodist Episcopal Church has a divine mission in the former slave States. This Church has raised up in those States six hundred and thirty preachers, and gathered into the Church a membership of more than one hundred and thirty-five thousand, expending in the education and evangelization of the ignorant and spiritually famishing more than a million of dollars. And yet with a short-sightedness, only equaled by the leaders in the great Rebellion. Many Southern people regard this great work as an impertinence on the part of the noble Church which has sustained it, and of the heroic men and women who have been employed in carrying it forward. When will the scales be removed from the eyes of these people so that they may see clearly what is for the interest, not only of the kingdom of Christ, but for the immense advantage of the society in which they themselves live?

In the synopsis of the Quarterly's foreign religious intelligence and Quarterly book table, we have a feast unsurpassed by any other literary caterer on the western continent. We wish the editor long life, and many more re-elections to the Quarterly tripod. S.

### DEDICATIONS.

The *Era* is afraid Methodists will have to go to grass "for their much boasting," like one of that sort of old. That is better than being drowned, as was another, of an older time, for boasting that he would resist the Divine will, the second case of Biblical immersing, the antediluvians being the first. The grass-eater grew as grows the grass, and did not come forth much the worse for the boasting.

Yet, if the *Era* will only pardon us, we will not exactly boast, but rejoice at the wonderful rapidity with which our work is solidifying itself into churches. A few weeks ago Rev. Mr. Pike dedicated a church in

Contocook, N. H. Right upon this Dr. Webber does the like service at Bridgton, Me. Then Rev. Mr. Bidwell does the like service at Bristol, N. H., to a beautiful edifice; and this week three are dedicated in one day, one at Moosup, Conn., by Rev. Mr. Bidwell, the other at Worcester, by Rev. Dr. Eddy, and one in Patten, Maine, by Rev. Mr. Chase. The last of these we attended, at the fag and fagged end, and can only describe the hallelujah close. It is a remarkable enterprise. Five years ago this spring, Rev. J. O. Peck was stationed over nobody. He was the church. A company of sixty men gathered from Park and Laurel Streets, and now a \$70,000 church is dedicated, and only \$25,000 debt upon it. Who can beat that? Will the *Era* let us brag just a little? How much it would brag had it such a bantling to boast of!

The church is of pressed brick, with stone trimmings, gothic front, with a towering steeple, a very spacious vestry, and abundance of subordinate rooms, ladies', class rooms, singers and preachers' rooms, — a varied list of pleasant apartments. The auditorium proper is open to the roof; has galleries on three sides; is spacious, open, and very enjoyable. It will seat eleven hundred persons.

The dedication sermon was preached by Rev. Dr. Eddy, on "They that have turned the world upside down have come hither also," not referring to his first dedication visit to New England. He finely and forcibly illustrated the spiritual revolutions required to roll the man-soul right side up, and the divine means employed to that end. It was orthodox enough for New England, which is its highest praise.

The audience were greatly pleased with his effort, if effort it might be called, which was done so easily. With equal effortless effort, he raised \$12,000 towards the debt, finding eleven donors of \$500 apiece, a remarkable liberality for a poor society. A good feast followed, and the evening exercises were resumed with addresses by Revs. G. Haven, J. O. Peck, W. F. Mallieu, Judge Chapin, and Frederic Clapp, esq. After which Rev. Drs. Eddy added a thousand to his pile, leaving the debt only the above \$25,000, and \$1,000 yet to be provided for.

We know not of a liberality and zeal equaling this. To build, furnish, and occupy, in less than five years after organization, a seventy thousand dollar church, with only twenty-five thousand dollars incumbrance, is very remarkable. The two pastors, Bros. Peck and McKeown, had much to do with this success; Messrs. Clapp, Blake, and others, much; outside friends, as Messrs. Pond, Buttrick, and Chadwick no little. But chief, according to Mr. Clapp, in his remarks, was the women. They never faltered. They were the Aaron and Hur (this should be written Her, certainly,) that stayed up his Moses hands.

The church is an honor to the city, and will prove, we doubt not, a blessing to a great multitude of souls.

#### THE STATE TEMPERANCE CONVENTION

Held last week, in this city, was one of the most noticeable of any ever held by this great and growing cause. It was held two days, was largely attended, and was full of enthusiasm to the end. It was called to order by Rev. G. Haven, Chairman of the Committee of Arrangements. Hon. E. Trask was appointed temporary Chairman, and Hon. John I. Baker, President. About fifty vice-presidents were appointed, such as Judge Pitman, Hon. Messrs. Pond and Buttrick, Rev. Messrs. McCurdy and Sargeant, Dr. Miner, and others. Revs. E. A. Manning, Burgess, and others were chosen secretaries. Two ladies were chosen vice-presidents, and one secretary.

Papers were read on a great variety of topics, and the discussion took a wide range. The most notable papers were by Rev. Mr. Vibberts, on the Reform in Great Britain, Rev. Dr. Clark's, on Temperance and the Church, Rev. Mr. Dunn's, on the Evils of Beer Legislation, and Dr. Marvin's, on Alcohol as a medicine. Dr. Jewett, J. F. Coles, esq., and other leaders contributed much to the success of the meeting. Rev. D. Winslow spoke warmly in favor of advanced political action, as did also Hon. Rodney French, and S. S. Foster.

It was a great Convention in every respect, and will do a great deal towards putting the cause forward in Massachusetts. Never was it more daring and hopeful. The rum men see as never before that their day is coming to an end. We hope to find room for the address and resolutions, and also for the admirable papers, in whole or in part, of Messrs. Vibberts, Clark, and Dunn. They should be read and pondered by every heart.

The 22d of February is getting to be Temperance Day. Some advise that it be kept as a day of Fasting and Prayer for this cause, — a good idea. Let it move forward on the wings of prayer. Nothing will give it such an impetus.

#### THE CONSISTENCY OF INCONSISTENCY.

Dr. Clarke is the best exemplar of that phase of Liberalism which speaks in high terms of Christ and Christianity, without acknowledging His godhead and salvation from sin and its eternal consequences through His death. And yet how willing he is to unite with those most hostile to any claims of Christ, or even of Christianity, is fully set forth in his Hepworth sermon: —

"The narrow Radical believes in freedom, but his freedom is individualism — he fears organization, and goes alone. The narrow Conservative clings to organizations, churches, creeds, ceremonies, and for the sake of union would sacrifice freedom. The true Unitarian believes in freedom, and also in union — he is willing to co-operate with all men who will work with him in any good cause, each keeping his own mental independence.

"Now, not a very large proportion of men are broad enough to see both sides of truth; and yet this is the only real foundation of the Unitarian body. To be able to differ with a man intellectually, and yet act with him for practical uses; to hold your own views distinctly and earnestly, and yet be glad to have those who differ from you free to hold theirs; to have a profound faith in Christ as the Son of God, and in vital Christianity as the salvation of the world; and yet not be afraid of the science which ignores Christianity, the honest infidelity which rejects Him, and the serious theism which doubts and denies the fact of His life till only a shadow remains; to do this, is not the easiest thing in the world. And yet on this union of faith and freedom must be based that religion which shall abolish sectarianism, unite the Church, and convert the world."

To fancy the Church can be universal or the world converted by a union with "honest infidelity and serious theism, which doubts and denies the fact of Christ's life till only a shadow remains," is the "easiest thing in the world" for one who has no hope, and makes no effort for the world's conversion. Had Bismarck fraternized with Bonaparte, he would have hardly been master of Paris. Faith itself is freedom. If there are no bounds, there is no order, structure, society, or civilization. It is the worst kind of free love, or free religion. His body acts on this principle in counting Mr. Frothingham one of its lights, and reporting his sermons in its organs. But such freedom comes from a loss of faith, and ends in a more total loss.

He also having thus eliminated a creed from his Church, as an essential, proceeds to eliminate its constitution. As every honest infidel and theist is welcomed, so the only source through which their infidelity can be cured, is rejected. The Old Testament is hardly reckoned worth noticing. Of the New Testament, he says: —

"It is said, that 'we have an interpretation of the New Testament, which leaves it an idle, dry, lifeless letter.' Let every man speak for himself as regards that. I can truly say that the New Testament was dry and lifeless, until I came to look upon it, not as infallibly inspired, but as a book full of the deepest and highest human experience, to be studied as we study other books, to be tested and sifted as we test and sift other books, containing errors of fact and errors of opinion, as other books contain them; but as filled also with the life of great souls, inspired by lofty convictions; as a record of the greatest events in human history; as a picture and record of that one human life which was so full of God's truth and love that it became and remains the 'master light of all our being.' So read and studied, the Scripture, instead of being dry and lifeless, is the most intensely interesting book I know. I return to it constantly, with new expectation. I never open it without finding in it something which I never found before. Its unwithered countenance is fresh as on creation's day."

With such complimentary phrases he sells out the Bible and Church to the enemies of both, puts his hand in the hand of Abbot and Emerson, and rebukes Mr. Hepworth for leaving him and his associates. He justifies Mr. Hepworth's course; for Christ is not yet a god among gods, and the Bible a book like all other books. He properly adds, in his usual duplicate fashion: —

"Though I dislike Radicalism, I like Radicals, and think they are doing a good work. They are serious, honest, acute thinkers, very much in earnest, and no doubt good will ultimately come from their labors. I do not think that my Master would wish them to be shut out of His communion, so long as they desire to remain. He would say, 'Forbid them not; he who is not against us is with us.'"

As if these, his warmest foes, are not against the Master. But such is the consistency of inconsistency. Well does *The Christian Witness* say of this sermon: —

"It abounds in the usual broad generalizations to which our brethren are so much given. We always read them with interest, and if we accepted them, the universe would be settled for us in a few sentences. But so far as generalizations go the Free-religionists have by far the best of it; and all that can be said in favor of modern Unitarianism, such as that which Rev. Mr. Clarke represents, is only more true of modern Free-religion. Mr. Clarke contends for breadth, but the advanced guard of Free-religion comes forward with a broad generalization about Confucianism, Buddhi-

ism, Socrates, etc., which throws everything else in the shade. But we can sum up our convictions by saying, that if it fairly represents Unitarianism, then the difference between it and Free-religion is hardly perceptible."

To this may be added Beecher's summing up of this consistent inconsistency: —

"It is luminous ether. It hangs in the theological heavens as a nebula, a vast congeries of nascent matter, without solidity, floating hither and thither by the attraction or repulsion of neighboring orbs. Its mountains are mists, its hollows are empty spaces. It veers and changes as clouds do. Forever changing, it calls change growth. It organizes nothing, and is itself unorganized. Its whole temper and spirit is opposed to positiveness. No sooner does Dr. Bellows construct a creed than *James Freeman Clarke cries out against it*, not because it is erroneous, but because it is an effort to limit truth by a definite statement. Its whole existence has been a protest against dogma and system. Its methods have been Emersonian, — the thoughts related to each other by juxtaposition rather than by suggestion. The bulk of that which it employs with effect, it holds in common with the evangelic sects. As for the rest, it has not been creative, but only critical. Unitarianism has never had power to reach the mass of men. It flourishes among the refined and cultured. It fails just where the primitive Christianity was strongest — among the ignorant, the rude, the sorrowing, the sinning millions."

#### HEPWORTHIANA.

The warfare against this convert has not yet ceased. The *Liberal Christian* still pursues him with unmeasured ferocity. It repeats its meteoric shower of last week and this week, and adds other sweet words, such as this blow at him for saying he had received spiritual enlightenment.

"The great difficulty connected with his ministry among them was that it gave no evidence whatever of spiritual conflict or spiritual enlightenment. Religious conversation, spiritual insight or interest in theological questions was the last thing seen or found in him. He seemed a person almost incapable of thinking or suffering on purely religious grounds."

"Blow winds and crack your cheeks," he will have to say to this blast of the bellows. It contrasts pretty well the compliments from the same source last year.

It has twelve testimonies from Unitarian apostles to the greatness of Christ, among them Dr. Hedge, Clarke, Dewey, Bellows, and Channing. It can give like testimonies from these same pens to the littleness of Christ. It should now add the testimonies of another and equal twelve, such as Parker, Frothingham, Potter, Weiss, Clarke (W. T.), Robert Collyer, Alger, Johnson, Chadwick, all in good and regular standing with *The Liberal Christian*. It quotes liberally from Frothingham and Clarke in its last number. Warrington shies a stone at Mr. Hepworth, but as he flings a good many more at his associates, he will create censure on the score of impartiality. He says: —

"After all, there are some extenuating circumstances in his case, and as we read James Freeman Clarke's sermon on him, they deserve more and more consideration. Hepworth has at least this advantage over Mr. Clarke and his school: He is willing to define position and come to the scratch. He professes to believe in the Divinity of Christ in something more than the vague and dreamy way in which most of the Unitarian clergy profess to believe it, and finding that he cannot make the denomination honestly Christian or honestly infidel, he has a good excuse for leaving it. Mr. Clarke's sermon seems to me to be the worst specimen of an attempt at 'slobbering' over this important question — important to the Unitarian Church — that has yet been made. Why don't he say whether he believes Jesus was Divine in the Orthodox sense, or only in the sense which calls all good men 'divine.' Because he does not dare to take sides. He knows that the Unitarian clergy, generally, if you cross-examine them, believe Jesus to have been a mere man. Yet he and they, without saying that they believe him other than a man, contrive by the use of complex and hazy phraseology, and capital H's, when they speak of 'Him' and 'His,' to make their ignorant and credulous parishioners think that they believe Him something more, and so keep them running off to the Orthodox churches. No wonder the believers scatter to the right, and the unbelievers to the left, or vice versa."

He gets into the everlasting "no" so deeply that he finds only one anchor. "ZION'S HERALD is about the only bulwark of old-fashioned shouting Methodism." So there is one tower yet where our scared friends can run and be safe.

Rev. Dr. Coggeshall tells in *The Methodist*, how Dr. Webber and he first invented the Methodist Convention. He should say revived it, for Orange Scott and others, of whom, perchance he was one, invented it over thirty years ago, at Utica. But this is his story: —

"At this time (in 1864) I had several earnest conversations with Dr. Webber on the state and prospects of the work of God in the United States. The war was still raging in all its fury, and, except to the eye of faith, their result was not certain.

"One day, looking into the doctor's sad and thoughtfull face, I asked: 'What shall be done?' Said he: 'Call a Methodist Convention for New England, and let

these questions be freely discussed, and a solution found if possible.' This forcibly struck me as being just the thing, and I immediately said: 'Make this suggestion through the ZION'S HERALD, Doctor.' But he had had too much bitter experience in relation to new ideas, and especially new propositions based upon them. He too well knew that, however capable a man might be, it is highly perilous for him to *think*, and especially to presume to *speak*, otherwise than the average of men around him; and he would not promise.

"I returned to my rural home in Southern Rhode Island; here I waited till the following June, when, hearing nothing from Dr. Webber, in my study at Little Compton, with fear and trembling, fully realizing the risk which I incurred, I wrote a dozen lines for ZION'S HERALD, in which I proposed a Methodist Convention for New England, to discuss the problems created by the war which had just ended, and by a century of brilliant and wonderful history in our Church which was just closing."

The proposition was responded to by a large and enthusiastic Convention in 1866, which has been repeated so many times all over the land.

**WHO IS THE SCHOLAR AND THE COMMENTATOR?**—*The Christian Era* thinks that because Dr. Whedon translates Acts xiii. 48, "As many as were disposed to eternal life, believed," he is not "the first American Commentator," and ought not to go on to the Board of Revision. What does he think of Dr. Conant's always translating *baptizo*, immersion? Is he fit to go on, and should he be put first on the list, when he knows the Scriptures will not be translated by this body as he believes they ought to be?

But Dr. Whedon ought the more to go on, and we greatly regret his declension. We need his sharp wits there to prevent the revision from being Calvinized. That very text the *Era* quotes, shows he understands the original better than it does, or most of Dr. Schaff's board of revisors. That they need such watching, after being put under the supervision of the excellent Calvinist, Dr. Schaff, is clear, from the fact that he has allowed his translator to assert that this very passage means in his "Lange," "a predestination to grace," strengthening the too strong assertion of the Commentator with a turn of the fatalistic screw that even that did not warrant.

But our good stoic of the *Era* (who is a stoic only in this article of his creed, being an epicure in all other directions), who tosses Dr. Whedon so cavalierly on his lance, who cannot "recommend him for a place on the revision committee after this specimen of his exegetical ability; he would, like many others, subordinate his scholarship to his theology," we presume, would, with equal propriety, put Dean Alford, were he alive, off the Board, though he was the one that got it up; for he, unfortunate fellow, gives "this specimen of his exegetical ability," and is one of the "many others" who "subordinate scholarship to theology," which a Calvinist never does. As the *Era*'s eyes are poor we will put Alford's translation in his own black letter. Will it copy it? It can have our types to do it in, if it has none of its own, of this scholarly sort. We follow his types exactly. *Tetragmenoi*. "The meaning of this word must be determined by the context. The Jews had judged *themselves* unworthy of eternal life; "no fatalism here, "judged *themselves*;" "The Gentiles, as many as were disposed to eternal life, believed. By whom so disposed, is not here declared;" (mark these words in italics, *Era*) "nor need the word be in this place further particularized. We know that it is God who worketh in the *will* to believe, and that the preparation of the heart is of Him; but to find in this text pre-ordination to life asserted, is to force both the word and the context to a meaning which they do not contain." Read this last sentence over again, Mr. E. He goes on to say that the key of this word is found in 1st. Cor. xvi. 15; when the House of Stephanas arranged, disposed, or if the *Era* likes it, ordained themselves to the service of the saints; and Rom. xiii. 1, where souls are told to be ordained, or disposed, to the powers that be, which is entirely in their own power. Alford also condemns the Vulgate for its mistranslation of *pre-ordinati* or pre-ordained, and quotes from Wordsworth to show how Augustine's false, Roman and stoical rendering has bewrayed the Western Church, "who has been swayed" by this rendering in theology above scholarship, — "from this sense of the original here, and chap. ii. 47." "The tendency of the Eastern fathers who read the *original* Greek was in a different direction." What say you now to Dr. Whedon's scholarship and theology? He must be put on that Board, to watch the watchmen. Even the *Era* will have to say this now.

Dr. Warren's address in the Boston Course, is thus condemned by an unsympathizing critic in the *Springfield Republican*. It is none the worse for this opponent's putting of it:—

"Rev. Dr. Warren of Boston, a very youthful divine,

for the prominence he has attained, received his first hearing to-night upon 'The apologetical value of the Christian consciousness.' The subject itself suggests a browsing among ethical writers, old and new, some metaphysical speculations, perhaps struggles, and at last an anchorage upon one of the most time-honored and respectable of all theologies. In the field of Christian apology, he maintained there were two parties, one trying to produce belief, the other knowledge; one appeals to the understanding, the other to the spiritual faculties. The former leaves a man liable to a change of belief; the latter only enlarges and perfects his first knowledge. Paley represented the first; Pascal the second, and more superior power. There were innumerable types of religious consciousness, varying according to the conception of universal being, and according to the character of these sprang theism, polytheism, pantheism, atheism, etc., the possessor of one type having little idea of the feelings of a possessor of another type. He based his treatment of the Christian type of religious consciousness upon the words of Christianity's founders, and its first distinctive trait was that it included an immediate knowledge, or feeling of some kind of personal communion with God, and a realization of his presence rather than of belief in Him. Through consciousness the Christian has the advantage of knowing, as well as believing. No arguments can ever shake him in his position. In the field where naturalism and spiritualism grapple, Christianity settles for its possessor every doubt and difficulty. If miracles are denied, he knows of a greater one in himself. If the incarnation of God is pronounced impossible, he finds it easy to believe that God should partake of human nature, when man partakes of the divine nature. If men can become sons of God, then God can become the Son of man; so all doubts are dissipated, and we are lifted into a sphere where these things are normal and natural. Dr. Warren clung tenaciously to Bible texts; too much so for the infusion of the greatest vitality into his arguments, for though nothing perhaps is more vital than the Scriptures, they are abused for purposes of evidence so much oftener than they are used that anything rested solely on bare, and disconnected texts is apt to be regarded suspiciously. Moreover, the Bible is a standing argument, and it is the part of the refreshing lecturer upon ethics, or theology, to bring nature and analogy to supplement it, rather than to dose his audience with philosophical erudition or biblical lore. Still further, the lecturer seemed to reckon from the outset upon bringing, under cover of his central idea, all the heterodox to grief, and forcing them at last to see that while his premises must be assented to, the Orthodox conception of the Father, Son, and Holy Spirit must be swallowed also or the rejector was an outcast among the aforesaid pantheists."

The difference between popularity and unpopularity is shown by an incident that Mr. Beecher narrates in the last *Christian Union*:—

"Some twenty-five years ago, when settled in Indiana, when food was plenty and money scarce, we had neglected to pay our subscription to the *Observer* until it amounted to some fifteen or eighteen dollars. Not knowing exactly how to spare the money, we offered to write six letters from the West, and to do our best, as an equivalent for the debt. They were always cautious managers in that office, and never took risks. After a moment's pause, a glance at us from head to foot, with a slow but decided shake of the head they declined the six articles for fifteen dollars, and we had to pay the money. We walked out of the office quite crestfallen, but supposed that they knew the worth of such matters better than we did."

Dr. Cornell, a Presbyterian, says in his paper, *The Pastor and People*, of the Bromfield Street meetings:—

"We visited this meeting several times. It was the most like an old-fashioned meeting we have seen for four years; only, it was chiefly for Christians; so it seemed to us. Now, let them have another for the conversion of sinners. They are the people to do it, and now is the time."

This is exactly the comment we made, when we said, "If our brethren and sisters would so come together, the city would be shaken." Such a class of meetings is contemplated. Let them be started immediately.

Jim Fisk's chaplain says:—

"There is usually a grabbed meanness about a rich man, but there was nothing of this kind with him. He once remarked to the speaker, 'I care nothing about money for myself; I wish money that I may do good.' He did not lavish favors on those that had, but he gave to those who had not."

That is equaled by a boy in the New York House of Refuge, who steals money, and gives it all away to a poor widow and her family. His heart breaks at their misery, and he only wants money that he may do good with it. This benevolence is a beautiful trait, only it is exercised with the wrong person's money.

The sermon of Dr. Cummings is well worth everybody's reading, especially every one who is making money. No snare is so great as riches, and no privilege so great as that given to rich men to become rich towards God. A few passages, describing incidents in his life, are omitted, since they have been mentioned previously.

Robert Collyer says, "it is the use and wont of Unitarians not to care for more than one service a day," and the evening at his church "was given up to the working folk of the forge and factory;" but does not say that the "working folk" consented to take up with the leavings of the bankers and builders, and shoddy-money getters. A poor sort of Free Church is that which lets poor folks have it, when rich folks won't use it.

The wives of two of the preachers in the New England Conference, died last week, Mrs. Frederic Woods, and Mrs. Dr. Thayer. Both have been in a decline for some time. Both died trusting in the Divine Deliverer. They were ladies of culture and honored the calling into which they entered. Their bereaved companions receive the largest sympathy of their brethren. Mrs. Thayer's funeral was attended by a large audience in Springfield on Monday. Rev. Mr. Bidwell, at her request, preached on the resurrection. She was buried that afternoon at Mount Auburn. The Boston Preachers' Meeting, by vote attended the final obsequies in a body. The wives of two other of the ministers of the Conference have died this year, Mrs. Abbott and Mrs. Stratton. Two in other Conferences have obituaries in this number. The elect ladies are hastening home. May their grace abundantly enrich the Church.

Rev. Wm. McDonald has changed his residence to Auburndale. His friends welcome him to his old home.

Rev. Mr. Norris has done excellent things in Bristol, N. H., of which the new church is only a specimen, and the coming session of the Conference there, will be the suitable crown.

**NEW ENGLAND EDUCATION SOCIETY.**—The proposition of the brother in Lynn to make a Sunday offering of one dollar, to be sent monthly in aid of some struggling student about to enter the ministry of our Church, has found its first response from "Elms," whose remittance of \$4 for the January payment is hereby acknowledged. "Elms" wishes neither his name nor residence to be published, but as he does not forbid the publication of the good words which accompany the remittance, we take great pleasure in giving them, hoping they may strike a sympathetic chord in other hearts:—

"I am glad of this opportunity to put a little of my money-treasure beyond the reach of 'moth and rust,' and so in the name of our Christ, I make my offering, with the promise that each dollar shall be well weighted with prayer to the dear 'All-Father,' who hears and answers for the man it may aid to speak for Him with all boldness."

I am also pleased to record a donation of one hundred dollars for the Education Society, just received from one of our excellent lay brethren, who wishes his name concealed. God bless these and other generous souls.

E. OTHEMAN, Secretary and Treasurer.

BOSTON, Jan. 26, 1872.

**PRESIDING ELDERS' CONFERENCE.**—Four of the Conferences which lie wholly in New England were represented in the Conference held in the Wesleyan Association Building last week. Rev. W. R. Clark, D. D., was President, and Rev. M. J. Talbot, Secretary. Rev. Isaac McAnn, of Vermont, conducted the religious services on Monday evening, and Rev. S. G. Kellogg, of New Hampshire, on Tuesday.

Conversations were held on the theory of the itinerancy, on matters of practical administration in the Presiding Elders' office, and personal experience in the details of the work. Modifications of the office were considered, and the financial necessities arising out of it. Most important of all the subjects discussed was the proposal to secure the recognition of Presiding Elders' Conferences, by the General Conference, as regularly authorized bodies with prescribed functions and powers; and the election of Presiding Elders by the pastors in Annual Conference assembled. The Conference was unanimous in favor of both these changes.

The supervision of the Church interests which is secured by the Presiding Eldership is an acknowledged necessity, not only in our own Church, but also in those that are destitute of it. If the offices were designated by some more euphonious and simple title, the office would appear less an anomaly than now, and a portion of the dislike with which it is viewed, both by ins and outs, would be abolished. All discussion of the question as to the existence of the office, reach about the same result; and it is left as it has been, and will probably continue in its essential features, the necessary agency of a connectional Church which has vitality enough to do the aggressive work always on hand, and of an itinerant ministry whose ranks are necessarily thronged with young men who need the advice and direction of experienced and authorized leaders.—COM.

Continued from page 53.

tions. A devoted husband, he was happy in his domestic relations. His wife, worthy of his affection she so strongly reciprocated, shared with him his privations, cheered him in difficulties, and aided him by wise counsels. She lived to enjoy his prosperity, which was saddened by accumulated bereavements. A noble Christian woman, she has but lately passed in peace from earth. To them were given seven children, and their tears fall on seven graves. Some were early taken away from the evil to come; others lived to manifest the fullness of the promise of youth, and then the relentless destroyer called them away. The death of their children was to them an ever present source of grief, and gladly, if their children could have accompanied them, would they have relinquished wealth, and gone back to poverty.

Well do I remember when seated with them in the darkened room by the confined form of their last child, whose sun went down in early day, who died in the fullness of the promise of future usefulness and joy, when he sadly exclaimed, "Give me back my children, and I will gladly sacrifice fortune, and go with them to the humblest attic in Boston, as a home."

His dissolution after the death of his children and his wife, recalls the sad, touching language of Burke, after the death of his son:—

"Had it pleased God to continue to me the hope of succession, I should have been, according to my mediocrity and the mediocrity of the age I live in, a sort of founder of a family...."

"But a Disposer, whose power we are little able to resist, and whose wisdom it behoves us not at all to dispute, has ordained in another; — and, whatever my querulous weakness might suggest, — a far better."

"The storm has gone over me, and I lie like one of those old oaks which the late hurricane has scattered about me. I am stripped of all my honors. I am torn up by the roots, and lie prostrate on the earth. There, and prostrate there I must unfailingly recognize the Divine justice.... I am alone. I have none to meet my enemies in the gate. I live in an inverted order. They who ought to have succeeded me, have gone before me. They who should have been to me a posterity, are in the place of ancestors...."

He was a faithful, loving son, and it should be remembered as one of the brightest features of his character, that he loved and tenderly cared for his widowed mother.

I asked two aged men, who knew him well from early youth, What were the elements of his power? Why did he succeed? and they each, independently and spontaneously answered, "Because he was good to his mother."

The first sixty dollars he ever earned were precious to him. He gazed at his treasure fondly. It would greatly aid him in business, but his mother needed help. The little, narrow house, through which passed the winds and storms too roughly, needed repairs. He hesitated not, but gave all his gains to his mother, for her comfort and that of her family.

His mother had peculiar influence over him. In the confidence of private friendship, he stated views and feelings he would not publicly discuss. He believed his mother was ever with him prompting him to good. In a time of deep discouragement, he says, that twice by her name was called, and from that hour he never yielded. "I wish," said he, "I could see my mother. I know she is with me."

God's blessing rested on the obedient, faithful son. Long life and prosperity were given him, and he has joined that Christian mother, and wife, and children above.

.... He has left a large place vacant. Seldom has the death of any private citizen arrested so manifestly the course of busy life, and claimed so great attention in a crowded city. We shall ever mourn for him; no other can take his place in our affections:—

"It is not the tear at this moment shed,  
When the cold turf has just been laid o'er him,  
That can tell how beloved was the friend that is dead,  
Or how deep in our hearts we deplore him.  
"Tis the tear through many a long day wept,  
Through a life by his loss all shaded;  
"Tis the sad remembrance fondly kept,  
When all lighter griefs are faded."

He served his generation, and fell asleep, and has been laid unto his fathers. His life was rounded and complete. The threescore and ten years were finished. His memory will remain. His monument for the ages is builded. Let his example stimulate us to serve our generation, so that we may fall asleep in Jesus, and rest from our labors, while our works shall follow us.

### The Methodist Church.

FITCHBURG.—An item, last week, from Rev. G. W. H. Clark, noting that some ten persons had been converted in his church, got in under the head of Manchester, N. H., by mistake.

#### MAINE ITEMS.

A very interesting Sunday-school Institute was held last week, at New Sharon, under the superintendence of Rev. Mr. Cousins, of Hallowell, and Rev. Mr. Woodbury, of Skowhegan. Other preachers were present, and participated in the exercises. These County Institutes are a power for good in the Sunday-school work.

The Free Baptist Church in the lower part of Skowhegan is enjoying prosperity. Eighteen persons were recently baptized, and twenty-four added to the Society. A very interesting Sunday-school meeting was held last Sabbath evening, in the Congregational Church in the village, at which all the different evangelical denominations were present, and participated. The speaking was done by laymen from the different Sunday-schools represented. These meetings have been held once a month for sometime past, and have no doubt been productive of much good. The Methodist Church, Rev.

Mr. Jaques, pastor, commenced a series of revival meetings Monday evening, to continue two or three weeks. May the Lord pour the Holy Spirit abundantly

out upon the whole village. Mr. Jaques is laboring very harmoniously and successfully with the people of his charge. One baptized, and two added to the Church last Sabbath. Skowhegan "bids high" for the Conference another year. They have most excellent accommodations in their new church to convene the various committees, and a large-hearted membership to provide for the preachers and their wives during the session. Skowhegan is easy of access from all parts of the Conference.

We learn from a brother recently returned from Prince Edward Island, that the good work of revival is going on in Milltown and Calais, and in all that region. To God be all the glory. Messiah reigns.

The State Temperance Convention held in Augusta, the 16th and 17th ult., was a very spirited and interesting occasion. The different portions of the State were well represented. Gov. Perham presided. On taking the chair the Governor said he esteemed it an honor to preside at such a convention. He felt thoroughly committed to this good work, and would not take back a single effort. For thirty-five years he had been striving in his humble way to do something to aid in this cause. Through prosperity and adversity, in public and in private, by night and by day, in whatever capacity, through moral and legal influences under all circumstances he had done what he could, and it was now too late in the day to retrace his footsteps. Many may become discouraged at what they call the slow progress made, but look at the cause in its infancy, and draw the contrast between that time and the present, and we are astonished at the real progress that has been made. The rule then was to drink—the exception, total abstinence. The execution of the laws against liquor-selling now meets with public approval, the same as the execution of other laws against crime. He saw in the organizations of boys and girls all over the country, one of the important accessories to forward the good work. But you cannot rely simply upon children's organizations. We must create a public influence which, coupled with legal enactments, shall compel those who sell liquor to desist. We are here to carry forward this work, and experience has taught us this lesson: that there must be union of the moral and legal influences—they must go hand in hand, and work together. We are here to deliberate and determine whether further legislation is necessary. The Governor's address was well received, and several resolutions passed, one of which is here appended:—

*Resolved*, That while we have reason for gratitude and courage in view of the progress thus far made, we are painfully impressed that the victory is not yet complete. The increase of the traffic within the past two or three years in various localities, the fact that so large a portion of the youth of our State are in the habitual use of the intoxicating cup, the apathy which to such an extent prevails among the professed friends of Temperance, convince us that much hard work remains to be done before Temperance shall universally prevail.

A number of excellent speeches were made on the occasion. C.

#### EAST MAINE.

PATTEN.—One of the most tasty, handsome, and attractive churches in all East Maine was dedicated in this town, Thursday, January 18, by Rev. Geo. Pratt, the Presiding Elder, assisted by Rev. John Morse, pastor, and Rev. B. A. Chase of Newport, R. I., and Rev. E. R. Thorndike, of Houlton, former pastors of the Society. The building in this country of cheap lumber, was economically erected at a cost of only about \$6,000; and yet it is most beautifully frescoed, carpeted, and furnished, with a fine organ. In the recess back of the pulpit, finely painted upon the wall, is a large open Bible, surmounted with the motto, "Search the Scriptures;" while above the recess is another most appropriate Scripture; "Holiness becometh thine house, O Lord, forever." The house is lighted by a very fine chandelier procured in Boston. The windows are of tasty modern architecture, and filled with stained, diamond-shaped glass, admitting a mellow, pleasant light. At the close of the services about \$500 were raised towards the debt; which leaves, however, above \$1,000 debt remaining. This is a worthy opportunity for the donations of all friends of the Society. The members and pastor of this Church have labored heroically to obtain this their first temple in which to worship God. May their efforts be richly rewarded in all spiritual good.

On Saturday and Sunday following the dedication, a quarterly-meeting was held. The sermon Sunday morning was by Rev. B. A. Chase; in the afternoon by the Presiding Elder, and in the evening by the pastor. The house was crowded, and it was a day of great interest in Patten. A.

#### PROVIDENCE ITEMS.

Our District Association met last week at Pawtucket. Essays of a very interesting character were presented by H. B.

Hibbard, G. L. Westgate, and J. F. Sheffield. The essay of Bro. Hibbard, on "Evolution and Darwinism," was one of the finest papers we have ever listened to, evincing much originality of thought. Bro. Westgate's, on "Ecumenical Methodism," was admirably written, and was followed by an excellent and suggestive discussion of the subject. The brethren were evidently far from being of one mind on this question, but the dominant opinion evidently was, that while Methodism should be ecumenical the Methodist Episcopal Church should not sink to be so. The essay of Bro. Sheffield was a carefully prepared exegesis of 1 Peter iii. 18-21. Excellent sermons were preached by H. D. Robinson and W. M. Bray.

A revival interest pervades most of our churches. Several conversions have recently taken place at Matthewson Street, and Trinity. At the latter church some extra meetings have been held, with good results. Conversations have also taken place at Power Street, and Asbury. The religious interest at Chestnut Street still continues, and deepens every week. Bro. Gracey, of the First Church, Pawtucket, has been holding a series of meetings, in which he has been assisted by some of the Providence preachers, and these meetings the Lord has blessed to the salvation of souls. Thomson Church, Fairmount is receiving a very copious shower of grace. Bro. Hall has received thirty-seven on probation within the last few weeks.

The St. Paul's society is enjoying a very fine degree of prosperity in its new home. The grateful people of this charge have lately given to their faithful pastor, S. J. Carroll, who will leave them this spring, at the end of a full three years' term, a beautiful Waltham gold watch, of the Howard movement, and valued at \$200, as well as the greenbacks with which to purchase a new overcoat. These were generous gifts, most worthily bestowed.

The Scituate mission, of which J. Q. Adams is pastor, is to have a course of six lectures, by Revs. Messrs. Morse, Gracey, Clark, Ela, Westgate, Hibbard, and Sawyer. Bro. Adams is working with both tact and energy in this new field for Methodism, and has won the respect of the whole community for miles around. S.

#### THE WANTS OF OUR EASTERNMOST SCHOOL.

Prof. Hascall, of the East Maine Conference Seminary, sends this plea. It should be heard and answered:—

We mean not to be so absorbed in gazing at the proud eminence on which we would gladly place our school, as to overlook the steps which must be patiently taken, one by one, before it can be brought to that position. Our object is to invoke the earnest, prayerful attention of the East Maine Conference, and of the Trustees of its Seminary, to a few simple means which, if promptly yet judiciously applied, would materially improve its condition in a very short time, and would furnish a safe, solid foundation for a future of almost unbounded possibility. At the same time they would involve no perplexing expense, and produce no ill-feeling on the part of any one; and even abundant wealth could not bring the highest prosperity, unless the matters to which we refer received earnest attention. Our recommendations are the following:—

1. Change teachers only with extreme caution, and with the greatest possible amount of foresight and forecast. In changing, aim in all departments to secure the best, in intellectual ability and culture, in moral character, and in experience.

2. Individualize the departments. Make each teacher (by no means omitting the lady teachers) feel that his interest and glory lie in developing his share of the work, inside and out, at home and abroad, as much as possible.

3. Give the whole weight of the trustees to a regular course, and have as few as prudence will allow, toward annual classes.

4. Appoint a committee, including both scholarly men, and stirring, practical men, to visit the school, and confer personally and by letter with the steward and all the teachers.

5. Make oral and printed appeal to the ministry, and to the whole Church, to do their part in bringing the school into the notice and confidence of our own part of the public.

6. Appoint a day of special prayer, or take some other equally effective means to bring to bear upon our educational interests the united prayers and faith of the Church.

Justice to the wide constituency of the HERALD forbids us to occupy space in explaining and enforcing the above. Nor is it necessary. We fearlessly commit the matter to the heads and hearts of those whom it concerns.

Our Church institutions must lead, not follow, the committees which they represent. They must be effective agencies in creating and directing taste for that noble culture which is to qualify their sons and daughters for the highest happiness here and hereafter. If the Church education is brought into disadvantageous competition with that of the State, it can only be because the Church has deserted the lofty station, which rightfully belongs to her, and trailed her banners in the dust. The State is, indeed, divine; it is ordained of God. But the Church is the bride of the eternal Son, the beloved for whom He willingly gave His life, whose queenly robes He washed in His own blood. To the State belongs the surface, the shell of this present life; to the Church belongs all the unfathomed depth of the life that now is, and all the unutterable glory of that which is to come.

No other agency has either the ability or the will to do the Church's work. If that work is not done by the Church, it will never be done at all. And when the Church, especially that portion belonging to East Maine, is filled and inspired with a consciousness of its true work, the battle will be more than half fought, and the victory practically won.

#### NEW HAMPSHIRE.

LONDONDERRY.—Over \$2,500 dollars were raised the past year to purchase a good parsonage and lot, to fresco and otherwise improve their church edifice, besides giving the preacher a good support. Some spiritual interest is being enjoyed, and the Sunday-school and finances are prospering under the faithful labors of Rev. J. A. Steele.

## Our Book Table.

## LITERARY.

MY WIFE AND I, by Harriet Beecher Stowe. Published by J. B. Ford & Co., and for sale by Lee & Shepard. This is one of the most charming and profitable of Mrs. Stowe's stories. At first the reader will doubtless feel that she has made a mistake in subjecting poor Henderson to so many crushing disappointments. But he rises above them so grandly, and his losses are so much more than made up to him before you lose sight of him, that you will concede that he has been led in the best way. The characters are very marked, and retain their identity to the end. Without making it obtrusive, the woman question is presented in all its bearings, and the weight of argument falls about where it ought to.

The keen insight into fashionable life, the proper exposure and rebuke of its folly, while showing, at the same time, that all who move in such circles are not necessarily vain, shallow-minded, or worthless, is a very fine feature of the book. A strong word is spoken, too, for total abstinence and Prohibition, while picturing the trials of the unselfish, but heroic Bolton. In fact, it is a book of morals and religion, which it would do every young person good to read.

SALAD FOR THE SOLITARY AND THE SOCIAL, by an Epicure (New York: Dewitt C. Lenth), is a charming dish of piquant incident and comment on every subject, elegantly printed and illustrated. Like a true salad, its condiments are frequent, and not more so than its meats and herbs. It begins properly with "Dietetics," and has bits that fit every sweet or sour tooth. "Cemeteries" furnish its grave-y; a monologue "on Matrimony," its bitter-sweet; "Book-craft" its brain sauce, or some might say calves-head; "Something about Nothing" its tasteless celery, chopped finely; "Mysteries of Medicine," its "fine and dainty drugs." And so the salad is compounded. It is beautifully illustrated, and will make just the gift for a bachelor or maiden all forlorn. Its Boston agent is F. W. Walsh, who has room 8 in Wesleyan Association Building. Give him a call, and receive him kindly when he gives you one.

## THEOLOGY.

SYSTEMATIC THEOLOGY, by Charles Hodge, D. D. Two volumes. Charles Scribner & Co. Dr. Hodge crowns a long life and a strong one, with a long work and a strong one. He brings into modern phrase and compact shape his lectures in systematic theology. The first error is in trying to make a system of theology. Not that the Christian scheme is not very systematic. Nothing is more so. It is the perfection of reason, no less than of faith. It is the brain, as it is the heart of God. But as no man can master any one department of this system, so no man can much less master all its departments. He must treat some, if not all of them, under such circumstances, with neglect. Take, for instance, the discussion on inspiration. How is it possible in a lecture or two to search that problem to its foundations, to examine it in all its bearings, and weigh it in all its balances? Equally difficult would it be to discuss fully the question of Natural Theology, the question of the Divinity of Christ, the Atonement, the Resurrection, or any theme.

Then again, no man is equal to this task. As no one man can make a complete commentary on the Bible, or ever did make a complete one, so no one man can make a complete Body of Divinity. See how lame and impotent Clarke is in the Psalms, Job, Solomon's Song, Revelation, the Prophets. His strength is in the historic books, where his affluence of knowledge finds ample range. Elsewhere he is weak and worthless. Bush is rare in typology; his Swedenborgian nature prefigured his fate in his commentaries on Leviticus and Numbers. Whedon is admirable in doctrinal departments; Bengel, in exegitical insight; Henry, in felicitous comparisons; Alexander, in Isaiah; Lange, in John, and the intuitionist books. Each to his own.

But somebody will still be ever attempting the whole Bible, and somebody ever attempting all Divinity, and each failure will only whet another ambition. Theological seminaries create the chair, and so great professors must try to fill it. It may be well to arrange all the theological systems side by side, even if it is imperfect. It stimulates thought, if it does not fully satisfy it.

Dr. Hodge is the head of high Calvinism, as Dr. Hedge is of high Pelagianism. The former is theological king of Princeton, the latter of Cambridge. The former is as learned, acute, and elegant as the latter; while he is also far more profound, Scriptural, rational, true. He begins his series of discourses on God's being, and discusses the modern problems of materialism, considering the basis of the theology not reason, not tradition, but Scripture; examines the authority of Scripture; advocates, as every true rationalist must, the ipsissimum inspiration. It extends to words, using these true words: "The thoughts are words. The two are inseparable." "Christ and His Apostles argue from the very words of Scripture." "It was in the use of a particular word that Christ said (John x. 30) that the Scriptures cannot be broken." "The very form in which the doctrine of inspiration is taught in the Bible, assumes that the organs of God in communication of His will were controlled by Him in the words which they use," "I have put My words in thy mouth," etc.

He is the great advocate for Decrees, Election, and Reprobation. Yet in his summing up of God's attributes, he omits Foreordination as not essential; and in his description of God's foreknowledge, he seems to allow a liberty that is inconsistent with foreordination, a liberty almost akin to Dr. Thayer's doctrine, that He cannot know a voluntary act yet undone. He says, "He knows all things as they are; being as being, phenomena as phenomena, the possible as possible, the actual as actual, the necessary as necessary, the free as free, the past as past, the present as present, the future as future." This is not "future and past subsisting now." He thinks "Sovereignty is not a property of the Divine nature, but a prerogative arising out of the perfections of the Supreme Being." A departure that is debatable. He claims that this sovereignty can dispose of grace, as of sunlight and capacity. "Some are brought to salvation, others perish in unbelief;" and it is all

answered, by "Even so, Father, for so it seemeth good in Thy sight." An answer that answers the dreadful assertion in the very word "Father." Does a "Father" thus of his own good-will elect some of his children to holiness and heaven, and leave others to perish? Does he not try to save them all? Does he not go after the prodigal? Such words do more to prevent the success of the Gospel, than a multitude of Unitarian and Universalist errors; for these errors are from the outside, that form the orthodox stronghold.

He goes farther, and fares worse as a Rationalist and a Scripturalist, when he says God foreordains sin, saying "The Crucifixion was ordained, and yet it was the greatest crime. It is, therefore, beyond all doubt the doctrine of the Bible that sin is foreordained." "Not beyond all doubt" at all. He uses sinners' sinfulness to work out His plans, as a miller uses water to run his mill—not that he could not run it without. Christ was dying in the Garden, and begged to be kept alive that He might die on the cross. He should be consistent, and say that every murderer is as guiltless as his knife or pistol, one being as helpless an object of foreordination as the other.

Except this bog of old-fashioned and absurd and abominable fatalism, the volumes are exceedingly entertaining to a theological mind. He is fresh and timely, discusses materialism, Huxleyism, development, and other modern heresies, with a clear and trenchant pen. He falls into this bog in the second volume, in discussing the relation of the Atonement to sinners, limiting it in its sufficiency to save only those who are saved. Yet his wise discourse on other topics makes one bear with the great impediment. A third volume will consider Eschatology. It is well worth buying and studying.

OUR ENGLISH BIBLE AND ITS ANCESTOR, by Treadwell Walden (Philadelphia: Porter & Coates), is a small, well-printed book, that gives a succinct history of the English Bible, from the age of manuscripts to the modern age of criticism. It advocates a revision. It would strengthen the Sunday-school libraries if it should find entrance therein.

BIBLE THOUGHTS AND THEMES, THE REVELATION, by H. Bonar (Carter Bros.), is a vivid series of talks on topics suggested by the Revelation. It is not a commentary of the types, but the practical words, and shows how full this book is of texts and themes for the devout soul.

WOMAN'S WORK FOR JESUS, by Mrs. Anna Wittenmeyer. Philadelphia: 1018 Arch Street. "Rise up, ye women that are at ease; hear My voice, ye care-less daughters," is the proper motto of this proper book. Mrs. Wittenmeyer is one of our most energetic and successful speakers, who has devoted herself exclusively to stirring up the women to work. She publishes a live little sheet, called *The Christian Woman*, and here puts her appeal into a book. She well says, "The world will not be evangelized without the help of women." Ministers cannot do it, if they would; and will not, if they could. She is one of the signs of the times. Mrs. Palmer, Willing, Van Cott, Steele, and others, are only showing us that woman is coming to the front now, as in the days of Christ and Paul. Read and circulate this little book, all ye women that are at ease. She paints the folly and vanity of women in dress, jewelry, and idleness, justly. May she do a great work for Jesus.

SERMONS ON THE SPIRITUAL LIFE, by John Wesley, edited by Abel Stevens. N. Tibbals & Son. Dr. Stevens has made a good selection in one handy volume from John Wesley's sermons, taking those that exhibit the outline and growth of the Christian life. The strong sense, clear style, forcible terms, and deep faith of Wesley, here appear to their best advantage. They should be in every family. Many do not buy all his sermons. They should certainly have these specimens.

## The Christian World.

## MISSION FIELD.

"All the earth shall be filled with the glory of the Lord." —NUM. xiv. 21. ISLANDS OF THE PACIFIC.—The inhabitants of these islands are receiving special attention in missionary labors at the present time. Rev. L. H. Gulick furnishes the following interesting account in the last *Missionary Herald*, of the Island World of the Pacific, and what the Gospel is doing there:—

"The Island World of the Pacific is divided into Mala-  
aysia, Melanesia, Micronesia, and Polynesia. The East Indian portion is very conveniently termed Mala-  
aysia, being the central home of the Malay race. The southwestern portion, exclusive of the continental island of Australia, is called Melanesia (black lands), because inhabited by a peculiar race of negroes, also called Papuans, from Papua, or New Guinea. The islands in the western part of Pacific, and mainly north of the equator, exclusive of the Island Empire of Japan, are designated Micronesia, from their extreme and uniform smallness. They are mainly circular coral reefs, rising usually not more than eight or ten feet above the level of the ocean. The so-called Micronesians are but a portion of the great Malay race, left on the coral atolls of this equatorial region in the progress of that race eastward, into Polynesia proper, which is now limited to the Eastern Pacific, and may be roughly described as that portion of the Pacific east of 180 degrees of longitude from Greenwich.

"Polynesia, with some exceptions, has already been Christianized since the opening of this century. According to Dr. Mullens, Corresponding Secretary of the London Missionary Society: 'In more than three hundred islands of eastern and southern Polynesia, the gospel has swept heathenism entirely away. The missionaries of the four great Societies have gathered four hundred thousand people under Christian influences, of whom a quarter of a million are living still; and fifty thousand of these are communicants.'

"Polynesia south of the equator, and Melanesia, have been the sphere of English missionary enterprise,

through the London, Wesleyan, and Church Missionary Societies; while Northern Polynesia and Micronesia have been, or are being evangelized by the American Board of Commissioners for Foreign Missions. There has for many years been an understanding between the American Board and the London Missionary Society, that the equator should be the general boundary between their missions. But the Gilbert Islands, stretching both north and south of the equator, are properly made an exception, the whole group naturally falling to the American Board, which first entered it; and it is a very gratifying fact, that the missionaries of the London Society, as well as the directors, kindly waive any claims that a rigid construction might give them to that portion of the group which is in southern latitude; thus furnishing another illustration of the high-minded disinterestedness and missionary comity, so eminently desirable in the foreign field, and in which the London Missionary Society has ever been so exemplary."

COST OF FOREIGN MISSIONS.—The Mission Rooms at New York, sends out the following intelligence respecting the cost of foreign missions, which we commend to the attention of every member of the Church:

"A sister Church, in answering the objection of some of her communicants that her Foreign Missions cost much more than the home work, refers first to her most expensive foreign field, which costs, to sustain seventeen stations, and twenty-eight appointments, \$26,393.80. Professed conversions, 106—an expense of \$250 each. The offset is three different home fields in New York, and one in Illinois, having an aggregate of 57 churches, supported at an expense of \$169,562.61, with an ingathering of 553 converts, showing an expense of \$306.07 each. Further, it is said that the amount named for the foreign field referred to—India—covers not only the expenses of the missionaries, but includes the support of 36 free day-schools, one preparatory school; two seminaries that are boarding-schools, and one half of the expense of a dispensary and hospital, wherein about 149 patients are treated daily; the salaries of 110 native helpers, who also constitute their class of theological students, and are under instruction to fit them for the pastorate, and the maintenance of five medical students."

SPAIN.—Rev. W. H. Gulick, one of the missionaries in Spain, writes: "The last person burned at the stake in Spain, was a woman who was charged with heresy by the Inquisition of Seville, and who suffered martyrdom on the 7th of November, 1781. A living Spanish writer says, 'I myself saw the pile on which this last victim was sacrificed to human infallibility; she perished on the spot where thousands had met the same fate. I lament from my heart that the structure which supported their melting limbs was destroyed. It should have been preserved with the *infallible* and *immutable* canon of the Council of Trent over it, for the detestation of future ages.' The same writer adds: 'For centuries Spain has imprisoned, banished, and burned her children for the love they bore to Jesus; and only three short years ago she was less accessible to the Gospel than Japan, or China, or any of the great heathen nations of the world. To-day she throws her gates wide open to the missionaries of the Cross, and hundreds of her children are worshiping God in the beauty of holiness, in the temples that he has wrested for them from the hands of their persecutors. Spain calls on us to-day for Christian help and sympathy, and presents at this hour one of the most interesting fields on the face of the globe for Gospel work."

INDIA.—Our mission in India is receiving special manifestations of the Divine favor. It needed grounds and buildings for a female home and hospital, and the Lord opened the heart of a Mohammedan prince to supply the necessity. Let the Church take courage and rejoice. India must and will be saved. The little band of devoted missionaries there need help, and they must have it, for that great and beautiful land must be taken for Christ.

The *London Missionary Chronicle* says, until recently the missionary could not get access to the lower classes of the native India women. But now, European ladies are invited to the houses of the natives for the instruction of their wives and daughters, and that they even offer to pay for such instruction. This change is most encouraging for Christianizing that great country.

The Rev. S. B. Partridge writes most encouragingly respecting the Bangkok Mission, Siam. He says: "In many respects there is not a more favorable field for work among the Chinese than this in Bangkok and vicinity. We have here as perfect freedom to preach the Gospel as our pastors have at home. The church of Bangkok consists of 27 members, and at Banplasoi, there are 42 members. The Lord is greatly blessing the labors of the Mission."

The *Witness*.—If you want to read a live paper, and one that will do you good, get *The Witness*, published at Lucknow, India, by Rev. J. H. Messmore. It is full of good things, but we would suggest that it give a little more in full, the state of the missionary work in India. We are all anxious to learn respecting the Christian mission of that country.

## Our Social Meeting.

Rev. John Allen has a wise word from a large experience on —

## EVANGELISTS.

The success of an evangelist depends very much upon the manner he is received and treated by the preacher in charge, and people with whom he or she labors. If he is a person capable of doing the work of an evangelist, he should for the time being, be cordially received and occupied much as a pilot is on board of a craft bound in or out of port. Although the commander of the craft may be a better pilot than the pilot himself, yet while he is taken for that purpose, he takes the responsibility, and all hands are to obey his orders. Seafaring men understand this. My opinion is, that no one should attempt to act as an evangelist unless he has the ability to conduct the religious services of the occasion. In this there should be a perfect understanding with the preacher in charge, and his people. He should not attempt to lord it over God's heritage, but propose such reasonable measures as all reasonable persons can safely comply with; and first of all, they should unitedly and earnestly invoke the blessing of Almighty God on the labors of the occasion; and that he who leads may be directed by unerring wisdom, and that he may be prepared to act in accordance with the openings of Providence, and to meet the various circumstances that may arise. In my opinion, it is absurd to carry out fixed rules and measures in every place and under all circumstances. But one general rule, I think, is safe and reliable everywhere, i. e., to urge the all-important subject of personal Holiness as revealed in the Word of God, and taught by Wesley, Fletcher, and others of a similar stamp, where there is a cordial and earnest co-operation by minister and people in this important subject, and especially when they enter into its experience and enjoyment by faith — when, I say, this is the case, it is sure to have an effect on the unregenerate; and, as in the Day of Pentecost, they will be "pricked in the heart," and will be led to cry out, "Men and brethren, what must we do?" May God make us wise as serpents, harmless as doves, and as bold as a lion. Amen.

Rev. J. L. Estey contributes his word to the same theme, —

## CHRISTIAN PERFECTION.

"As many as be perfect." These words from the Apostle Paul to the Philippians, are of themselves a sufficient reason for the acceptance of those standing as a heading to this paper as fitly united to express a doctrine of Sacred Writ. We confess to a degree of mortification that they have been less and less in favor during a period of thirty years, and that it now seems probable the children of Wesley will generally abandon his chosen words. Happy will it be if the doctrine itself stands clearly before the religious world by other names. Sad, should it, and that of the *direct witness* of the Spirit to the *forgiveness of sin*, be obscured again through the use of new terms supposed to be more fitly chosen in view of the present *status* of the doctrine.

We have not been an indifferent or disinterested observer of the increasing importance which the doctrine has assumed during a few of the last years. Truth crushed to earth will rise again. The world cannot be redeemed without the promulgation of every vital doctrine of Christianity, and the faithful living thereof before men. This secured, more and more will Christ win his widening way.

Particularly gratified have we been with the articles from the pens of Rev. Wm. Livesey and Dr. Daniel Steele, both highly esteemed ministers of the Lord Jesus. The former, if we mistake not, has written after an experience dating back before the beginning of the disfavor referred to above; and we thus have thoughts of long maturing. The latter lets us into a year's life of richest experience, and with dictio that is manifestly of the Spirit's own enabling to meet the demands of the most cultivated, but yet so easy as to be read and known by the humblest disciple. Let them be read again and again. At this writing, our own copy has passed into other hands, and we can do no more than make general reference to them.

It seems to the writer that Dr. Steele shows a distinct acting of faith in connection with the breathing of that earnest desire with which he was exercised when the blessing came upon him. We think his experience to be after the Wesley, Fletcher, and Carvoos type more than the Palmer type, if we may be permitted the distinction. We think, moreover, his and others' avoidance of the doctrine and experience for so many years, may have resulted from a merging of the two types.

We cannot indulge our passion for writing, and insure publication only by brevity. But we desire that the truth — this truth — may be pressed more constantly from the stand-point of Wesleyan-Arminian theology from this time onward. The sainted Pickering upon his dying bed said to the brethren for whom Dr. Stevens spoke in his presence, "Preach holiness." The fathers have fallen, are falling, who gather up the mantles, and instructed and experienced in the deep things of God, proclaim full salvation?

The abiding witness of the Spirit to *forgiveness* which Wesley enjoyed, — best, sure token of holiness, — has been witnessed to after three hundred and sixty-five days joyous living. The lower level to which his children slide has been pointed to in warning that we come not short of our holy calling. Henceforth, may the guidance of a direct witness from the Holy Ghost alone satisfy!

## The Farm and Garden.

Prepared for ZION'S HERALD, by JAMES F. C. HYDE.  
Any person desiring information on subjects in this department will please address its Editor, care of ZION'S HERALD.

**SCIENTIFIC FARMING.** — Scientific farming consists altogether and solely in deriving the greatest possible profit from the soil. Lessen the labor and increase the yield, is the sum of the whole. To do this, everything must be done at the right time, and in the best manner. By draining, the water must be got rid of; by cultivation, weeds must be destroyed; by manure, the soil must be enriched; by rotation of crops, the largest yield must be secured; by improving stock, the feed must be economized and made of more value; and the how-to-do all this is the sum and substance of agricultural science. Books on farming relate the experience of successful men, the experiments they have made, and the results they have attained. Any and every farmer, who, by the use of his reasoning powers, is enabled to raise one bushel of corn per acre more than he has hitherto done by improved methods, is a scientific farmer, however much he may disown the name; and not only has he done a good thing for himself, but the world at large is, to some extent, better for his efforts and success; his mission, as a man, has been to that extent fulfilled, and he will leave the world better than he found it. — *Hearth and Home.*

Who would not be willing to be reckoned among scientific or book farmers if they could accomplish all, or even a part of what is set forth in the above? The fact is, there is a great amount of misunderstanding among farmers as to what scientific farming is. The more knowledge one has, the better on any subject, if it can only be successfully applied and results produced. If by a little more knowledge one can raise two blades of grass where but one grew before, and thus make him a benefactor, why should he not do it? If book knowledge, or a knowledge of science will enable one to do this, why should he not seek that knowledge, and not raise a hue and cry against it, and all who study and read up on farming? Let young men, especially, who intend to devote themselves to the honorable employment of farming, study and post themselves in regard to the best modes of cultivation, and improve every opportunity to apply all the information they may gain, and we may reasonably hope to see the standard of farmers and farming considerably elevated.

**FACTS ABOUT FERMENTATION.** — The little organisms which cause fermentation are soft and wet; moisture constitutes a great part of their substance, and in a dry medium they cannot live. Applications, therefore, of a mere drying process are among the most important agencies for preventing fermentation. Germs of putrefaction or decomposition may be present in fruit, but if we merely take away the greater part of the moisture, we render the substance incapable of decomposing. Among the agents which serve for that purpose, there are some which abstract the water, not in a state of vapor, but in the liquid state. If we put a piece of fresh meat in contact with salt, or rub it over with salt, the salt gradually absorbs the water. The action is truly a drying action upon the meat, and it is effectual. In like manner, it is known to many persons that sugar is used just as salt. Ordinary jam — fruit and sugar which have been boiled together for some time — keep better if the pots into which it is poured are tied up while hot. If one pot of jam be allowed to cool before it is tied down, little jermes will fall upon it from the air, and they will retain their vitality, because they fall upon a cool substance; they will be shut in by the paper, and will soon fall to work decomposing the fruit. If another pot, perfectly similar, be filled with a boiling hot mixture, and immediately covered over — though, of course, some of the outside air must be shut in — any germs which are floating in it will be sealed, and in all probability destroyed; so that no decomposition can take place. — *Boston Journal of Chemistry.*

**SHEEP PROSPECTS.** — Referring to the prospects in sheep husbandry, a late number of the New York *Live Stock Journal* says: "On every side we hear the jubilant notes of the sheep men. They have passed through the bluest period known for many years, and are quite deserving a revival of their interest. It appears quite evident that wool will bear remunerating prices for a few years to come, and those now in the business may well feel exhilarated at the prospect. But we trust that the whole farming world will not get crazy and repeat the old folly of going into sheep, to be followed in a few years by the usual result — a sheep pelt on every length of fence. These periodical excitements sweep thousands from a safe business that they understand, into the gulf stream of experiment, and many of them bring up at a Sheriff's sale upon their own premises. We hope every farmer will stick to the business he understands, and let 'wool gathering' alone. In the best dairy regions, it is certain that even the present prices of dairy products are more remunerative than wool at seventy cents. The most profitable sheep-raising must be upon cheap lands, and where grain abounds. The Western plains, opened up by the Pacific railroads may, no doubt, be profitably occupied with sheep even when prices fall to forty cents.

With an experience which has not faded from the memory of the majority of farmers throughout this country, and which will always be remembered with anything but pleasing recollections by many, it is hardly probable that the sheep mania will very soon take pos-

session of the people. Where circumstances and conditions are favorable to sheep husbandry, more attention will be paid to it, probably, than has been for some years past. All farmers, however, or at least the greater part of them, should keep a few sheep. With proper management they can always be made to pay. Where large flocks cannot be made profitable, a few should be kept. As we have said repeatedly, no meat can be raised as cheap as mutton, not even chickens, and the instances are very rare where the fleece of a good sheep will not pay for the care and feed he will require.

## Obituaries.

**SARAH,** wife of Rev. Joseph Hayes, suddenly but sweetly fell asleep in Jesus, at their place and home in Londonderry, N. H., Nov. 23, aged 51 years.

Early in life she obtained precious faith, and united with the Methodist Episcopal Church in Hooksett, and for more than twenty years has been a faithful, laborious wife of one of our most useful ministers, who feels that his success is greatly due to her. A few years ago her health failed, and was in a very precarious state for some time. She asked for a quiet home, exempt from the toils and excitement of moving, and it was given her, with increasing attractions, till death. She asked for life till their only son should become established in religion, and their three lovely daughters should be of that age that a mother's care could be better spared; and the boon was granted. For the six years since she has enjoyed their own home in Londonderry, she has endeared herself to the Church and people generally, though in feeble health, as well as in their former two years on this charge; and for a year or two past, in improved health, she has been very active and useful in the Church, having the largest class (of young ladies) in the Sunday-school; and at her death and funeral the whole community were deeply moved. D. W. B.

**S. MELLESSE,** wife of Rev. B. W. Chase, of the New Hampshire Conference, died in Amherst, Jan. 15, 1872.

Sister Chase was born in Antrim, N. H., Nov. 9, 1836. She experienced religion, and joined our Church in Haverhill, Mass., eighteen years since. Her first decided step in the work of securing an experimental knowledge of the forgiveness of sin was made in the Town Hall, on Sabbath evening, in the presence of a large congregation. She arose near the door, and came to the front seat deeply penitent, desiring the prayers of God's people. Here she consecrated herself to the Lord and His service, without reservation. With her, the "great transaction was done." Her language was, "I purpose to be a Christian." Her weary spirit found rest in Jesus. From that time she was always in her place, and active in the Sabbath-school, class and prayer-meetings. Much might be said in her praise. She was mild, but decided in her temperament; in short, she was one of God's noble women.

Some more than six years since, she was united in marriage to the brother now much weighed down with grief and sorrow. She has left a little girl, some more than four years of age.

In Amherst there is much sympathy, tangibly expressed by all classes, in this trying affliction. On the 19th of January a large and deeply solemn congregation assembled to extend the last sad tribute of respect to the departed mother, and her precious babe, both occupying the same casket, while the writer of this sketch presented some thoughts founded on, "But now they desire a better country; that is, an heavenly." God grant that this affliction may be sanctified to the companion and mother of the departed, and to the Church in Amherst. Her last end was peaceful. G. W. H. CLARK. Fitchburg, Jan. 22, 1872.

**Mrs. JENNIE C. LAMPSON,** wife of Clarkson Lampson, and daughter of Lorenzo Cutler, was born Sept. 24, 1848, and died in Northampton, Oct. 26, 1871.

Sister Lampson was early cultured in Christian principles and living, and she yielded her beautiful young life to the service of her Master at the early age of 11 years. Hence, more than half of her short life of twenty-three years had been spent in the interests of the Church. She possessed a very ardent, transparent nature, and was consequently fitted for a superior laborer in the Church. And through her brief, but useful life, she demonstrated her love and adaptation for soul-winning. She naturally had but a slight tenure on this world, and the pressure of life's duties was too severe a spur for her ambitious soul.

For several months the material part had been fading out; but as the earthly became dimmed, the soul brightened for the land without shadows. When it became apparent that there were but a very few days before her, there seemed to be an expression of faith which made everything glorious. The visiting her room from that time until the final scene was much above the common walks of life, just on the verge of heaven.

She said to her pastor, as he entered her room one evening, during the last week of her life, "I am disappointed to-night." On being asked why, she replied, "I expected to have been on the other shore, instead of here." Though everything in this world was inviting, in home and friends, and in the Church of God, yet she seemed to dismiss them all, without a lingering desire to tarry. G. W. M.

Died, in Charlestown, Mass., Jan. 15, 1872, DANIEL WESLEY COX, aged 29 years, 9 months, and 7 days.

The subject of this notice was born in Damariscotta, Me., his father being the Rev. Daniel Cox. Of no one could it be more truthfully said, —

"None knew him but to love him,  
None named him but to praise." He was possessed of a genial disposition, of a meek and Christian spirit, that endeared him to his many friends at home, in the Church, and in his own social circle. He was always the same; his faith in his Saviour was abiding. When asked if Jesus was precious, he replied, "O, yes! He is all my trust." And while in great distress, he cried, "Dear Jesus, help me bear my pain." His conscientiousness was marked, he being as careful of thinking, as of saying or doing a wrong. The scene at his bedside was beautiful, loving ones joining in songs he loved to sing, to him like echoes from the other shore. The smile that lingered on his countenance testified the pleasure it gave him. For him, "to die is gain."

Died, in Newfield, Me., Nov. 27, 1871, Miss MELINDA E. FURNALD, aged 23 years and 11 months.

Although a young lady of rare promise and exemplary life, she neglected the great salvation until laid on a sick and dying bed. Then she, as fondly trust, gave her heart to God, and sweetly fell asleep in Jesus. G. W. BARBER.

Capt. ROBERT E. HIGGINS, of Wellfleet, died of consumption, Jan. 15, aged 36 years.

In the midst of his years and ambitious plans, a noble young man has laid down to die. Tender friendships are broken, and fond hopes are withered in the dust. But his trust in God was firm; his resignation to the great trial well-evidenced; and his death, one of hope and peace. He could say, "I am the Lord's."

Died, in East Saugus, Dec. 12, JULIA HILL, aged 25 years. For more than two years she was a great, but patient sufferer. Her dying message to her absent father was, "All is well."

## HERALD CALENDAR.

Fall River District Conference, at North Bridgewater,	Feb. 5
Norwich District Ministerial Association, at Central Church, Norwich (for programme, see HERALD of Nov. 9),	Feb. 6-7
Monthly Holiness Conference, at Chestnut Street Church, Portland,	Feb. 12
Dover District Ministerial Association, at Greenland,	Feb. 14, 15
Clarendon District Ministerial Association, at Hinsdale, N. H.,	Feb. 19-21
Portland District Ministerial Association, at Biddeford,	Feb. 19-21

## EASTERN CONFERENCES.

Wilmington, at Laurel, Feb. 21, Bishop Ames.	
Baltimore, at Washington, Feb. 25, Bishop Ames.	
New Jersey, at Trenton, Feb. 28, Bishop Ames.	
Philadelphia, at Philadelphia, March 6, Bishop Ames.	
Newark, at Hackettstown, March 13, Bishop Ames.	
Providence, at Providence, March 20, Bishop Ames.	
New England, at Worcester, March 27, Bishop Ames.	
Troy, at Saratoga Springs, March 27, Bishop Ames.	
New Hampshire, at Bristol, April 3, Bishop Ames.	
Vermont, at Chelsea, April 3, Bishop Ames.	
Maine, at Gardiner, April 3, Bishop Ames.	
New York, at New York, April 10, Bishop Ames.	
New York East, at East Bridgeport, April 10, Bishop Ames.	
East Maine, after the General Conference.	

## POST-OFFICE ADDRESSES.

Rev. S. H. Noon, Highlandville, Mass.

## The Secular World.

## EDITORIAL ITEMS.

The will of Isaac Rich has been opened. He bequeathed all his property, except a few legacies to his relatives and one or two personal friends, to the University, of which the Boston Theological Seminary is a department. William Clafin, William H. West, and John Goldsborough are executors. The property is to be untouched for three years. Ten thousand dollars a year is then to be applied to the University. After five years, twenty thousand, and after ten years, the whole income. The property is now valued from one and a half to over two millions. Such a disposition of it ensures not less than three millions, and probably four, by 1882. This is the largest gift ever made for higher education in America.

A line misplaced in the article on Dedications, makes us appear to have been at Patten, Me., instead of Worcester. We should like to have had that sleigh-ride among the Aroostook pines, but one cannot be in two places at once, unless he be a bird, as Sir Boyle Roche says. Another correction we shall have to make. When we say of the Worcester enterprise we know not of a liberality and zeal equal to this. We had forgotten the New Haven-hill enterprise which dedicated a six thousand dollar edifice, eighteen months after the organization of the Church. We still shall have to indulge a little in Pauline boasting, and say of this Church, in view of these instances, none but herself can be her parallel.

The account of the dedication at North Yarmouth last week, should have been under the head of Maine.

The Persians are suffering terribly with famine. Three thousand, it is said, are dying daily. Cannot something be done for their relief? Collections should be taken in the Board of Trade, and in all our churches. Who will lead off?

The Troy Praying Band began labors at Auburndale last Sunday. Over twenty seekers were at the altar. They visited the Preachers' Meeting Monday, and spoke and sang to the pleasure and profit of those assembled.

Wilfred Cumbermede, George McDonald's last, and one of his most remarkable novels, has reached a fourth edition, before a single copy has left the publishers shelves. It has proved very popular in Scribner's Monthly, and now promises to have a great run in book form.

The daily, in Taunton, Mass., has these items:—

"LIBERAL CONTRIBUTION.—On the second Sabbath of this month, the First

Methodist Episcopal Church of this city, Rev. Mr. Bates, pastor, contributed between four and five hundred dollars for the benevolent enterprises of the general Church.

"There is quite a religious interest pervading this congregation, a number, within a few days, having professed faith in the Lord and Saviour Jesus Christ."

Dr. EDMUND SMITH, at the Marlboro' Hotel, Boston, is meeting in his remedial appliances, with the characteristic success of former years. "Practice" may not always "make perfect," spite of the maxim that it does, but practice is a great help to that end, a help for which there is no substitute. Dr. Smith has had a very long practice, and cases of marked cure under his hand have come to our personal knowledge—one only last week. He is a reliable, Christian man; reliable, we believe, in his skill, as well as in what he represents. For particulars reference may be had to his advertisement, in another column. — *Watchman and Reflector.*

## TEMPERANCE ITEMS.

The difficulty of settling the drink question by any kind of a license law, is seen in the history of England. It is said that "no fewer than 470 Acts of Parliament, all seeking to regulate the liquor traffic, have signalized failed." They have tried the "license system" 300 years!

The United Kingdom Alliance have proposed to raise a Guarantee Fund of \$500,000 for the next five years. The books were opened on the 17th of October, 1871, and nearly one half of it was subscribed in less than twenty-four hours. The amount has increased steadily, until it has reached nearly three fourths the amount required.

TEMPLES OF HONOR.—There are 29 Temples of Honor in Rhode Island, and another is about to be instituted. There are hundreds of reformed men in these organizations, and many wives and children in that State thank God for this institution. Olive Branch Temple, No. 7, of Providence, is the largest in the country, having nearly one thousand members. C. A. Webster, esq., of the firm of J. L. & C. A. Webster, has the honor of being "Worthy Chief" of this body.

R. G. T. UNION.—The Finance Committee of the R. G. T. Union, of which Friend Joseph E. Macomber, of Portsmouth, is Chairman, have determined to make an effort to secure the sum of five thousand dollars per annum for the next three years. A good collector, one whose heart is in the cause, is desired to enter upon the work of canvassing for financial aid.

Connecticut politicians are in a "stew" because the earnest temperance men of that State, after declaring that they have been cheated and sold by the "political parties," declare their independence, and set up for themselves, with that pure man, Francis Gilletti, as their candidate for Governor.

## THE NEWS.

## Domestic.

The Republicans of Nashua and Manchester, N. H., united their torchlights, on the night of the 25th ult., and did honor to their candidate for Governor, Hon. E. A. Straw. May he not prove a man of straw.

An article in *Wilkes' Spirit of the Times* nominates Charles Sumner for President, which has created considerable excitement in political circles.

The bill for a General Railroad Law is passing through the Massachusetts Legislature.

In the Connecticut Republican State Convention in Hartford, on the 24th ult., Gov. Jewell, and the whole State ticket of last year were renominated. The sentiment was unanimous in favor of re-electing President Grant.

New Orleans is quiet, and the contending parties seem to be preparing for the Congressional investigation.

Reports from stations along the Union Pacific Railroad indicate the worst blockade of the winter.

The mail steamer from Rio Janeiro brings news of a terrible steamship disaster. Steamer America, plying between Rio and Montevideo, while on her trip from the latter port on the night of the 22d ult., took fire. The flames spread with great rapidity, and the vessel was soon burned to the water's edge. A large number of passengers were on board, of whom eighty-seven were burned to death, or drowned.

Dr. Loring, of Massachusetts, had an interview with Secretary Fish, regarding fishing interests, last week, when the latter expressed himself favorable to granting a bounty to fishermen. If done, this will remove the objections of that class to the treaty of Washington.

## Great Britain.

In the storm of the 24th ult., and the preceding night, rain fell to an extraordinary amount. Streams in the south of England overflowed their banks, and whole villages were deluged. Great damage was done to property, especially in the valley of Severn, where the flood was wide-spread, and the damage extensive. The Thames also rose above its banks, and the town of Windsor suffered severely. The effects of the freshet are felt even in London. The upper portion of the city, on the river, was flooded, and the loss of property and interruption to business was quite serious.

A deputation from the Anti-slavery Society waited on Earl Granville, and made representation in regard to Spain's non-observance of the treaty for the suppression of the slave traffic. Lord Granville, in reply, said that it was indisputable that Spain had infringed on the treaty, but the matter was too delicate for the interference of England at the present time, Spain having insurrection on her lands. The British Minister at Madrid was doing his utmost to secure the observance of all the treaty obligations. His lordship, in conclusion, said that he would consult with his colleagues before taking steps of pronouncing an opinion as to the conduct of Spain.

While the Bishop of Exeter was presiding at a meeting in that city, on the 23d ult., in favor of the passage by Parliament of a bill permitting the sales of liquor under certain restriction, he was insulted and attacked by a number of men. Some of his friends interfered for his protection, when the insults were renewed, and the meeting became very uproarious, and severe fighting ensued. The police finally cleared the hall of the disturbers, several of whom were injured.

Mr. Gladstone has issued a circular, stating that the English Parliament will meet on Tuesday, Feb. 6, and asking the Liberals to support the Government candidate for the Speakership of the House of Commons. Mr. Brand is supposed to be the candidate.

The Tichborne case, in London, continues to attract a large share of the public attention. The claimant's chances are evidently growing weaker. The one hundred pound Tichborne bonds have declined to eighteen pounds. In the court the opening argument for the defence is still going on, and is likely to endure another week. In spite of the interminable speech-making of lawyers, the interest does not flag. The court-room is crowded every day with spectators, the majority of high rank. The defence say they have three hundred witnesses, and revelations of exciting character are looked for.

One of the densest fogs Londoners have experienced for many years, visited them Dec. 23. The *News* says that "at noon it was as dark in the heart of the city as at midnight, with this aggravation, that the public lamps were not lit, and the scene in the front of the Mansion House,

with the constant and angry altercations among contending drivers, consequent upon the stoppage of the traffic, almost baffled description."

Mr. Otway, M. P., for Chatham, addressed his constituents recently upon political affairs. He expressed the opinion that the state of Europe was pregnant with complications which might lead to war. He also discussed at length the Alabama question, and said that if the claims of the United States were granted, war between England and that country would become a necessity.

He added that the blunders of the English Government might become the cause of future dissensions at home, and depreciated the honors conferred upon the negotiators of the Treaty of Washington. So they have their anti-treaty firebrands as well as we.

Mr. Cardwell, the British Secretary of State for War, addressed his constituents in Oxford, on the 1st inst., and referring to the Treaty of Washington, said: "We have concluded in the past year arrangements with the United States of America, which, I hope, are destined to put an end forever to a state of things which has been one of the greatest mistakes that ever was made in the policy of Great Britain; that mistake was to part on bad terms with our fellow-subjects in our North American colonies. It was not the parting with them. If it was to the material interest of the Americans that they should separate from us, there would have been no harm in that separation if we had separated on good terms; but the great possible harm might result from separating on bad terms. I hope the arrangement which has been made has removed that misunderstanding, the greatest misfortune the country has ever known; and that we shall see the children who have sprung from this isle—the English-speaking race, who occupy a larger portion of the earth than any other race of human kind—united, not of course, under one Government, but in one heart and one fold, true to the traditions of one common literature, and united in the bond of one common language."

## France.

The committee of the French Assembly is ready to report in favor of the abrogation of the commercial treaty with Great Britain. The majority of the committee is still averse to the taxation of raw material. Efforts are making to bring about a fusion of both branches of the house of Orleans. Rumors of ministerial changes are pronounced false.

It is understood that President Thiers has decided to abstain hereafter from participation in the debates of the French Assembly, except on important occasions.

A railroad accident in Nice caused the death of fourteen persons on the 24th.

News has been received that a Republican uprising has been organized throughout the South of France. A movement was ready in case of Thiers' resignation, resulted in the appointment of d' Aumale or McMahon as Chief Executive. The Republicans keep the peace only subject to the Bordeaux arrangement. Any attempt of the monarchists to absolve themselves from its obligations will be the signal for taking up arms. Gambetta made a journey south to have an understanding with the leaders. Supplies of money, arms, ammunition, and all the necessities of war were on hand, and all the preparations for a civil conflict made. The leaders have determined to continue these precautions against future possibilities.

## Spain.

An extraordinary scene occurred in the Spanish Senate on the 26th, at the dissolution of the Chamber. Violent speeches were made, and a Republican named Aranzazu declared that the King had betrayed his country, and nothing was left but barricades. Great crowds were out-

